A

Briefe and most easie Introduction to the Astrologicall Iudgement of the Starres.

Whereby the diligent Reader with easie laboure may giue a certen, true, and determinate Iudgement to any Question demanded, vpon the naturall causes thereof.

Written by the most famous Phisition Claudius Dariot: *and translated by* F. W. *gent. And lately renued, and in some places augmented and amended by* G. C. Gentl.

Whereunto is annexed a most necessarie Table for the finding out of the Planetarie and vnequall houre, vnder the Latitude of 52 *Gr.* 30 *Mi.* exactly calculated by the sayde *F. W.*

Also hereunto is added a briefe Treatise of Mathematicall Phisicke, *entreating very exactly and compendiously of the Natures and Qualities of all diseases incident to humane bodies by the naturall Influences of the Cœlestiall motions. Neuer before handled in this our natiue language. Written by the sayd* G. C. *practicioner in* Phisicke.

Astra regunt homines, et regit Astra Deus.

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1598.

¶ To the Right VVorshipfull Maister *Edward Dodge Esquier*, Fabian Wither wisheth long life, with prosperous successe and encrease of *Gods Graces. &c.*

WHEN as I doe often times reuolue with my selfe (Right Worshipfull) the great labours, continuall paines, and incessaunt diligence, which the forraine Nations vse for the aduãcement of their countrey & people, to bring them vnto the vnderstãding & knowledge of all, & all manner Arts & Sciences: in so much there is not any Author that hath written in any tonge or lãguage, or of any Art or Science, which they haue not translated into their owne proper and vulgar tongue, for the cõmon commodity of their countrey: as dayly experience without further proofe doth suffitiently approue & testifie. I cannot a little maruell at the slacknes, or rather contemptuous negligẽce of our countreymen in these our dayes, vppon whome, although God hath bestowed his gifts most plentiously, so that I suppose them not to be inferior vnto any Nation in learning and knoweledge: yet as though they were born only for thẽselues & to their owne vses, haue altogether neglected to publish or set forth any thing for the cõmon commoditie of their country, or rather seme to haue enuyed that anye man shoulde bee partaker of the fruites and benefites of their labours and studies. The which their dealinges how farre off it is from Christianitie, they them-

ſelues can eaſily iudge. But how farre different it is from a minde endowed with wiſedome, let this one ſentence of *Cicero* in his Offices declare and ſhew, he ſaith, *Non nobis ſolum nati ſumus ſed partim patrie, partim parentibus partim amicis debemus*. That is, we are not borne onely for our ſelues, but partly for our countrie, partly for our Parents, and partlye for our friendes: where as he attributeth the firſt and principall point and duetie of our beeing in this life to the vſe and commoditie of our countrey, the other partes as by diſtribution doth appeare, the laſt and leaſt part vnto our ſelues. But now by a prepoſterous conuerſion, as in all other humane actions and affayres, ſo likewiſe in knowledge and learning, euery man ſeeketh to profite and aduance himſelfe that hee may ſeeme to ſurmount and excell others, but none for the common commoditie of his countrey, which ſheweth the great abuſe of God his good gyftes and argueth the horrible ingratitude and contempt of naturall duties, which euen the heathen men which knewe not God dyd acknowlegde to be requiſite in a good man, but mee thinketh I heare one obiect and ſay: Sir in no age or time hath there been ſo many famous learned men which haue written of and vpon the ſacred Scriptures both by way of controuerſie as otherwiſe, as are in theſe our dayes, but for your Aſtrology it is thought of many better vnknowne then knowne. Whereunto I aunſwere thus, moſt true it is that the ſacred Scriptures are to be preferred before all other knowledge, learning arts, or ſciences, whatſoeuer, and ſuch as haue trauelled in them for the commoditie of their country worthy to reape their due rewarde and commendation. But notwithſtanding as God hath reuealed himſelfe in his worde, ſo hath he alſo opened himſelfe in his creatures, neyther is it to bee accounted the leaſt or ſmalleſt poynt of Diuinity to know God truely in his workes and creatures. The Pſalmiſt ſaith. The heauens declare the glory of god & the firmamēt ſhew foorth his handy worke, nowe I ſuppoſe there is none ſo ignorant and wilfull that will affirme or ſay, the declaration of hys glorie or the ſetting foorth of his handy worke to bee wholy included and conteyned in the frame, beautie or motion of the ſame,

ſame, wherefore wee muſt proceede further and with diligent minde enter into the contemplation of their natures ſeeking out their ſecret and hydden qualities, for as it profiteth vs little to knowe that GOD hath adorned and decked the earth with all kinde of Corne and Cattle, with Hearbes, Fruites, Plantes, and trees, except hee had alſo taught vs to knowe the naturall quallities and vſe of them, howe ſome ſerue for foode and ſuſtenance, ſome for the helpe and cure of ſundrye diſeaſes greeſes and maladies, ſome for other neceſſarye purpoſe, &c, Whereby hee dooth not all onelye teach vs to knowe hym to bee the Creator of theſe thinges, but alſo his Fatherlye lyberalitie in the bountifull beſtowing of theſe hys gyftes, & careſull prouidence in prouyding for vs all thinges neceſſary for the maintenance and reliefe of mans nature whereby wee might be continually prouoked to acknowledge him to bee our God and to prayſe and glorifie his name for his great benefits. So in lyke manner when wee duelye conſider the natures and influences of the Cæleſtial bodies beholding & marking diligently their force and effectes in the inferior bodyes, wee ſhall ſtrayght way bee brought to the vnderſtanding and knowledge how that GOD hath planted and placed in them a Lawe of regiment, or rule, by whom as by his inſtruments and ſecond cauſes, hee will rule and gouerne this inferior Orbe, making it ſubiect vnto diuers & ſundry mutaions and changes at his wil and decree. Thewhich mutations and chaunges, notwithſtanding hee hath not ſecretly cloſed vpp vnto himſelfe, but moſt playnely ſet foorth as in a table in his Cæleſtiall creatures to behoulde, and alſo to forewarne vs to foreſee and take heede, that when anye euyll is threatned, to flye vnto hym, whoe alone cann turne the ſame awaye, and likewiſe to ſtirre vs vp vnto thankfulneſſe, when as hee ſheweth hys fauourable countenaunce and promyſeth all goodneſſe. The lyke that is ſpoken heere in generall, maye alſo bee ſayde and applyed vnto euerye particuler man in hymſelfe, whoſe nature wyth the diſpoſition and inclination of the ſame either vnto good or euill wyth his ſundry mutations and changes proſperitie and good ſucceſſe, as alſo aduerſity,

sickneſſe, or other miſhappes is eaſily foreſeene and foreſhewed by the courſe and diſpoſition of the cæleſtiall bodies, as by ymmoueable examples ſet downe by ſundrye learned men, is moſt euidently approoued that it needeth no further demonſtration. If then the whole courſe of mans life be thus ordred & guided, it is not to be doubted but all the actions of the ſame are in lyke ſort ruled and gouerned, ſo that conſequently the diſpoſition of them is likewiſe to bee foreſeene, and therefore by wiſedome moſt lightly borne if they be euill, or more thankfully receaued being good, the iudgments of both which parts are moſt playnly ſet downe vppon ſeuerall queſtions for example ſake in thys ſmall Treatiſe. Then let vs duely conſider what Art or Science is there that draweth nearer vnto diuinitie thē this iudiciall part of Aſtrologie diſcreetely vſed (the abuſe which happeneth as well in this as in all other Artes, I doe not excuſe, neyther allow, but except) which teacheth vs not only to knowe GOD in his creatures, but alſo his abſolute power and gouernance, his Fatherly care and prouidence, his will and pleaſure towarde vs, yf we ſeeke to knowe it with reuerence, doe altogether moue vs to obedience, thanksgiuing, and to the praiſe of his holy name. Let no man therefore contemne or deſpiſe it cauſeleſſe, for as the prouerbe is, Learning hath no greater enemy then ignorance, & it is the greateſt miſhap that may be, whē an vnſkifull man ſhall take in hand to iudge any Art. I therefore, Right Worſhipfull, fearing the like cenſure vppon mee that hath happened vnto others, haue preſumed to dedicate theſe my labours vnto you, truſting that as you haue alwayes been not onely a fauourer, but a ſupporter and maintayner of learning and learned men, ſo you will accept in good worth this rude, compendious, yet learned treatiſe, defending it as a Patrone, receauing with good will, as from a well willing Friend, Thus with encreaſe of Worſhippe, proſperous health, and Gods graces, I commend you to the Almighty.

Your Worſhips to commaund.

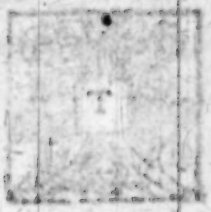
Fabian Withers.

¶ To the courteous Reader.

THE wise and learned men in times past, did alwayes prayse and extoll the famous deeds of all such persons, as laboured to explayne and manifest to the common people, the secret misteries of hidden Artes and liberall Sciences. So Sulpitius Gallus among the Romains was highly renowned for his singuler knowledge in Astronomie: by whose meanes Lucius Paulus obtayned victory in his warres agaynst Perseus. Also Pericles among the Athenians was had in great admiration and honour for his profounde knowledge in hidden Philosophie: by whom the Cittie of Athens was deliuered from care and woe, when they supposed destruction eminent vnto them, by a certain blacke and dismall darknes of great admiration, depending ouer their heads. Infinite examples may bee alleadged herein of such as haue been much honoured and highly extolled for their singu'er & diuine knowledge in Astronomie and Astrologie. Amongst whom (gentle Reader) this excellent worke of that most famous Phisitiō Claudius Dariot meriteth no small commendations, wherein (as in many other of his doings) he hath so greatly profited his countrey & common wealth, to his eternall prayse and glorie: The which lying dead and almost buried in obliuion, I haue nowe reuiued and carefully renued to thy benefite and contentation, adding thereunto certaine necessary Tables for more playne and easie vnderstanding thereof. Also I haue annexed thereunto (at the instant request of some Worshipfull gentlemen) a briefe treatise, tending more perticulerly to Phisicke, compyled from th'experience of probable Authors most necessary to be knowne of all such as delight in Phisicke and Astronomy. And if this my labor may be gratefully accepted (courteous Reader) (as I doubt it not, yf ye please to censure iustly thereof) I shalbe encouraged thereby to publish and set forth in our natiue language, the second part of this Booke of Claudius Dariot entreating more copiously of Phisicke, and no lesse needefull to be knowne. So I referre my selfe to your fauours and courteses: committing you to the sacred tuition of th'almightie Creator.

Yours in all affection.

G. C.



AN INTRODVCTION to the Iudgement of the *Starres*.

WRITTEN BY CLAVDIVS DARIOT
Phisition of Beaume.

Of the Zodiack, *and the diuision of the* Signes.

CAP. I.

BEFORE that we enter to speake or intreat of the principall points and *Iudgements*, to the end that all things may be the better vnderstood, I wil intreat orderly of the Principles, beginning with the *Zodiack* and *Signes*. First therefore we will speake of the Zodiack, one of the greateſt circles of the Celeſtiall Sphere, the which is diuided into two equall partes, hauing in bredth 12 degrees, & 360 degrees in length, as ſhall be more at large declared. This Zodiack is diuided into 12 equall parts, the which are called *Signes*, and haue taken their names of certaine properties

which they haue, or of the diſpoſition of the *Starres*: The names are ſuch as here follow. *Aries*, ♈. *Taurus*, ♉. *Gemini*, ♊. *Cancer*, ♋. *Leo*, ♌. *Virgo*, ♍. *Libra*, ♎. *Scorpio*, ♏. *Sagittarius*, ♐. *Capricornus*, ♑. *Aquarius*, ♒. *Piſces*, ♓. And theſe *Signes* are marked with theſe proper figures and characters heere before annexed after euery name, as doth plainly appeare. Euerye one of theſe *Signes* againe is diuided into 30 degrees, and ſo the *zodiack* doth containe in length 360 degrees, for 12 multiplied by 30, doth product ſo much in number. Each degree againe is diuided into 60 minutes, euery minute into 60 ſeconds, and euery ſecond into 60 thirds, and euery third into 60 fourths: and ſo proceeding by multypliyng by 60 vnto an infinite nũber, or at leaſt vnto tennes. Theſe *Signes* alſo are diuided into many ſorts & kinds. Firſt they are called *Northerne* & *Sowthern*, according to that part of the heauen whereunto they doe declyne from the Equinoctiall.

The Northerne Signes.

1 2 3 4 5 6

♈ ♉ ♊ ♋ ♌ ♍

The Sowtherne Signes.

1 2 3 4 5 6

♎ ♏ ♐ ♑ ♒ ♓

Secondly, they are diuided into ſuch as haue a right aſcention, and into ſuch as haue a crooked aſcention, as followeth.

The ſignes which haue a right aſcention.

♋ ♌ ♍ ♎ ♏ ♐

Theſe are ſaid to haue right aſcention or riſing, becauſe that with euerrone of theſe ther riſeth more then 30 degrees of the equinoctiall, and with the whole 6 ſignes more then the moitie or the one halfe of the Equinoctiall line.

The

The signes which haue a crooked ascention. ♑ ♒ ♓ ♈ ♉ ♊ — *These are sayd to haue an oblique or crooked ascention or rising, because that with euerye of them there riseth lesse then 30 degrees of the Equinoctiall, and withall sixe lesse then the moitie or halfe of the Equinoctiall Circle.*

The sixe which haue the oblique or crooked ascention, are obedient to them that haue the right ascention, as for example of the two Signes equally distant in the beginning of ♋ or of ♑ that which hath crooked ascention is obedient to that which hath the right ascention. And this because the daies do encrease when the *Sunne* entreth into the Tropick of ♑ and so continueth vntill hee come to the Tropick of ♋ from whence againe the dayes doe alwaies decrease and waxe lesser euery day then the other before him.

Also the obedience of the signes is after another sort, for 2 Signes which are equally distant from some poynt of th'equinoctiall, do ascend in an oblique spheare with equall deg. alike.

as ♈ ♓ ♉ ♒ ♊ and ♐ ♋ ♏ ♌ ♍ ♎ — sixe Signes which are from the beginning of ♎ to the end of ♓, doe obey th other sixe in order here prescribed as ♓ obeyeth ♈, ♒ obeyeth ♉ &c. and this is because the days are longer then the night, whilst the *Sunne* keepeth his course from the beginning of ♈ to ♎ and in the other that is to saye from ♎ to ♈ the dayes are shorter then the night, and in this manner the *Southerne* Signes doe obeye the *Northerne*,

and this order is more proper and necessarie then the other. The dayes doe encrease from ♑ to ♑, and contrary from ♑ to ♑ they decrease, and therfore are called Tropicks. The dayes are equall with the night in ♈ and ♎, and therfore are called equinoctialls.

Thirdly, they are diuided into foure triplicities, that is to say, into Fierye, Earthly, Ayerie, and watrie triplicitie.

The signes of the fierie triplicitie ♈ ♌ ♐ *These are hot and drie, Cholericke, bitter, masculine, orientall, and of the day.*

The signes of the earthlye triplicitie ♉ ♍ ♑ *These are cold and drie, melancholick, sower, feminine, meridionall, and of the night.*

The signes of the airie triplicitie ♊ ♎ ♒ *These are hot and moyst like the ayre, of qualitie sanguine, sweete, masculine, occidentall, and of the day.*

The signes of the waterie triplicitie. ♋ ♏ ♓ *These are cold and moyst, like the water, flegmatick, vnsauorie, feminine, of the night, and septentrionall.*

Fourthly, some of them are called moueable, othersome fixed, and the thirde sort meane or common, so termed or called because that when the *Sunne* is in any of them, he beareth and holdeth the qualities which is attributed vnto them, as also because that such as haue them

them in the aſcendent at the time of their natiuitie, doe for the moſt part participate with their qualities in all their affaires.

The moueable ſignes. ♈ ♋ ♎ ♑ *The fixed ſignes* ♉ ♌ ♏ ♒ *The common ſignes.* ♊ ♍ ♐ ♓

Againe, ſome of them as is before ſayd are oriental, ſome Meridionall, ſome Occidentall, and ſome Septentrionall, which are ſo called, becauſe they haue reſpect vnto that part of the world. And further, ſome bee called of the daye, becauſe it maketh ſuch as haue them in the aſcendent of their Natiuitie, more beautifull and pleaſant. The other are called Nocturnall or of the night, becauſe they worke the contrarie. Likewiſe the Maſculines are ſo named becauſe they make the man the more ſtrong and valiant, and the woman more manly. And the other which are called Feminine, make the man more effeminate and weake, and the woman more amiable, delicate and naturall.

Finally, the Signes are diuided into foure quarters, that is to ſay, into the *Spring* tyme, the *Sommer*, the *Autumne* or Haruеſt, and the *Winter*: the which containe the Signes which make thoſe parts of the yeare, as followeth.

The Spring time which is called Sanguine, and is attributed to childhood, hath theſe ſignes. ♈ ♉ ♊ *The Sommer time, which is cholerick, & compared to youth, containeth theſe ſigns* ♋ ♌ ♍

The Autumne or harueſt compared to the 3 age, and to melancholy, conſiſteth of theſe ſigns ♎ ♏ ♐ *The winter which is attributed vnto flegme and to the laſt olde age, hath theſe Signes.* { ♑ ♒ ♓ }

Furthermore, the Signes do notifie the qualities, diſpoſition and vehement affections of the body and of the minde, diuerſly, as ♈, ♉, ♌, ♑, doe ſignifie certaine vices of the mind.
Others luxurie and incontinencie as ♈, ♉, ♋, ♑,
Theſe wrath and anger ♈, ♋, ♑,
Excellent witts are ſignified by theſe, ♑, ♒, ♎, ♊, whereof ♑ and ♒ are the more excellent, and ♒ the more mild and plauſible, but louing truth. ♎ and ♏ in the aſcendent for the moſt part ſignifie Moderators of Schooles, and ſuch like.

Likewiſe they are diuided according to the dyuers effects in mans body, as groſſenes or leaneſſe: fayrenes, fruitfulneſſe, and ſuch like.

Signes of pulchritude are ♊, ♏, ♎, and the firſt halfe of ♐, Indifferencie of fairenes ♑, ♒, ♓, Deformitie and foulenes ♉ ♌ and ♑.

Signes of fruitfulnes are ♌ ♍ ♓ few children or indifferencie ♉ ♎ ♐ ♑ ♍ barren ſignes ♈ ♋ ♊ ♏.

Signes of humanitie, by reaſon and of good voyce ♊ ♏ ♒ ♎ the firſt 15 grades of ♐ meane voice ♈ ♉ ♋ ♑ and the laſt part of ♐: dumbe and wanting voyce are ♌ ♍ ♓, which becauſe they are Flegmatick do denie the readines or quicknes of the tongue.

Signes ſignifiyng fat bodies are the firſt parts of ♈ ♉ and ♋, and the latter halfe of them ſignifyeth leaneſſe.

The

The first 15 deg. of ♈ ♊ and ♎ doe make slender bodies and weake, but th'other part of them doe declare stronger and more grosse bodies. ♐ ♒ and ♓ doe giue fleshie bodies as *Ptol.* do testifye and well proportioned.

Signes of much Infirmities are ♉ ♋ ♍ ♑ and ♏.

THere are many more perticuler diuisions of the Signes as ye shall see plainly set downe in the Table following as touching the natures which they hold: the members and infirmities which they signifie: and the Elections of the fittest and most necessarie times for curing the same diseases. And although this Table & the Table next following serue more fitly for the Second Booke hereto annexed: yet I thought good to place it here as being most needfull to knowe, before wee come to anye perfection in Iudgement on the Coelestiall Figure.

¶ The Natures and Properties of the 12 Signes of the Zodiack.

Natures and Complexions.	Members and Infirmities.	Elections.
♈ The ſecundary houſe of ♂, fiery, hot and drye, cholericke, tripl. of th'orient. diur: moueable, oblique, bitter, domeſticall, beſtiall, fourefooted, hauing voice, luxurius, few children ſickly, vitious, wanting members, irefull, commanding, writhen, begining groſſe & ſtrong, ending leane & weake.	Head, face, eyes, eares, and the Infirmities of them: leaproſy, red ſpots, baldnes, litle berd, tooth-ach, feuers of blood, puſhes or wheales in the face, ſmall pocks, ytch, ringworme, fowle euill, or falling ſicknes.	It is good to conferr with mightye men & with rich men, begyn that whych would ſoone end, it is good to diminiſh fleagme.

Earthy

	Natures and Complexions.	Members and Infirmities.	Elections.
♂	*Earthy cola & dry, melancholy, feminine, Nocturnall, meridional, fixt, oblique, sharp, domesticall, bestiall, foure foted, hauing voice, fruitefull, luxurious, sickly, vices or fault in some members, or some member cut off, or broken, commanding wrethed, beginning grosse and stronge, th'end leane and weake, honest, religious, chast women.*	*Necke, throate, wens, kings euill, black choller, but temperat, & such like sicknes of those members.*	*Begyn that which you woulde haue continue, build, to buy oxen, good for pleasure and for mariages.*
☿	*Aeriall, hot & moist, sanguine, masc. of the day sept trip. occid. common or double bodyed, oblique, winged humane or reasonable, hauing voice, barren, faire, commanding, sweete, first part leane & weak, ending grosse*	*Shoulders, armes, hands, shoulder-bone, sickneſſe of those members proceding of blod.*	*good for children to begin learning. But beware of winds and opening of the veines.*

	Natures and Complexions.	Members and Infirmities.	Elections.
♋	Watry, colde and moist, Flegmatick, fem. of the night, trip: sept. moueable, right, reptil or creeping, dumbe, little, sickly, manye children, wrethen or crooked, commanding, salt.	the liuer the whole breast, ribbs, splene, paps, infirmities of those parts, pushes, lepry as in ♈ thorowout, ympediment of the eyes, tysick, plewrisie, cough, it ruleth ouer salt fleagme.	good to iourney, and fitte to take electuaries, it is conuenient to diminishe choller.
♌	House of ☉, fiery, hot and dry, choller masc. of the daye, septent. tripl: oriental, broken, fixed, right, great, foure foted, hauing voice, barren, luxurious, strong, vices, in members cut of, irefull, commanding, bestial, of the wod, craftie, beginning grosse and stronge, end leane & weak, honest, religious & chast women.	Hart, stomacke, back, sides, brests, ribbs, infirmities of those parts, sorrow, vexations, feuers of bloode, pushes in the face, apostumes, pestilent, feuers, the Iawndise.	Beginne that which you woulde haue esteemed & knowne, put not on newe apparell, auoid vomits.

Natures and Complexions.	Members and Infirmities.	Elections.
♏	The principal house of ♀ earthy cold & dry, melanch. fem. of the night, sept. tripl: meridionall, common, right, winged, moyste, hauing voice, barren, faire, commanding, sharp or cruell, greate, broken, of an equall & good proportion	Belly, stones, bowells, and sicknes of those parts, all Infirmities whereof the cause or originall proceedeth of melancholick.	send children to schoole, seek the loue of virgins, but euill to marrie for the woman then maried, wil haue few or no childrēn.
♎	The principal house of ♀ aerie, hot, and moyst, sanguine, male. of the day merid. triplicity: occid. moueable, ryght sweet, humaine, hauing voice, few children, faire, obedient darke, of equall and good proportion, the 2 halfe of ♎ and first of ♏ is called of antient authors, the burnt way.	Loynes or haunch rayns, nauil, thies, bladder, buttock, inferiour partes of the belly, and the sickneſſe of them, pains in the backbone, darkneſſe of sight, retention of the vrine, egestion, fluxes of blood through the lower parts.	good to iourney, vse no venery, buy, sell, good to diminish melancholy.

	Natures and Complexions.	Members and Infirmities.	Elections.
m	*The chiefe house of ♂, watry, cold, & moist, flegmaticke fem. of the night, mer. triplicity: sept. fixt, right, creeping dumb, sickly, fruitfull, vitious, wreathed or crooked, fowle, indifferent faire, stronge, irefull, salt, obedient, of a diuers proportion of the body, beginning leane and weake, end stronge & grosse, ioy of ♂.*	*Priuie partes, stones, bladder, arse, and their infirmities, it ruleth ouer salt-fleagme, pushes in the face, lepry as in ♈ &c. the canker, fistuloes, emrods, the the stone and grauell: from 21 to 24 degrees, impediments of the eyes.*	*Beginne no good thing at all, because it is a signe of falsenes and deceite, and lying, good to vse drugs in potions for Phisick.*
♐	*The chiefe house of ♃ fiery, hot & dry, chollerick, ma. of the day, mer. tripl: oriental, common, right, great, humane, double bodied, the first part faire, humain, th'other bestiall, 4 footed, domestic. hauing voice, few children, weak, bitter, ingenious, crafty, obedient, ioy of ♃.*	*The thighes or hanches, and the succedent. & the sicknes of them, feuers of blod, pushes in the face, falling from some hie place: from the 15 to the 18 degree, impediments of the eyes.*	*Vse exercise of the bodye, as shootinge. Confer with Lawyers about thy busines, it is good to diminish fleagme.*

Chiefe

Natures and Complexions.	Members and Infirmities.	Elections.
♄ Chiefe house of ♄ earthy, cold & dry, melancholy fem. of the night mer. trip: merid. moueable, oblique, sharp or cruell, domesticall, bestiall, of the wood, 4 foted, hauing voyce, of few children, luxurious, sickly, vitious, darke, broken, obedient, litle wrethed or crooked, of meane fairenes.	The knees, & the diseases of that part, pushes in the face, lepry as in ♈ &c. the scab, losse of speech, surditie, dimnes & obscuritye of sight, feuers, fluxes of blod by the inferiour parts: from the 22 to the 25 degree, impediments of the eyes.	Conuerse with old men it is good to till grounde, plant vyneyards, or sow seeds, and to make gardens.
♒ Aeriall, hot & moyst, sanguine, masc. of the daye, merid. tripl: occid. fixed, oblique, rationable, hauing voice humaine, few children, fayr obedient, sweete, stronge, honest, religious, also honest women and chast, ioy of ♄.	The leggs & the infirmities or the incisions of the vaines: from the 20 to the 25 degr. paynes of the eies.	It is good to laye foundations of houses, citties or buildinges, plant trees or vineyards good to diminish melanlancholy.

Natures & Complexions.	Members and infirmities.	Elections.
♓ *Aerie, colde and moyst, flegmatique, fem. of the night, merid. tripl: sept. common, oblique, salt, winged, vitious, fowle, wreathed, or crooked, dumb, fruitfull, luxurious, sicklye, creeping, litle, broken, wanting members, meanly faire, obedient, of bodye diuersly proportioned.*	*The feet, the ancles, & the heeles, and the sicknes or diseases of those parts, it ruleth ouer fleagme, salt, pushes in the face, as in ♈ &c. palsies, gowts, scabs, and such like.*	*Good to diminish choller, fish-netts are fitlye exercised, take drugs or phisicke in pills.*

Of the Planets together with their mo- uinges and qualities.

CHAP. II.

OW that there is ſuffitientlye intreated of the Signes of the *Zodiack*, and their diuiſions: it reſteth to ſpeake of the *Planets*, and afterward as briefly as may be, to declare the dignities they haue in the ſame Signes. It is therfore to be vnderſtood, that vnder the *Zodiack* there be ſeuen *Planets*, which moue continually of their owne proper and continuall motion, and finiſh their courſes in diuers ſpaces and times, according to the ſwiftneſſe or ſlowneſſe of their motion, and according to the greatnes or ſmalneſſe of their *Orbe* or *Circle*. For *Saturne* which is the higheſt of thē all, & hath greteſt circle, finiſheth not his courſe or reuolutiō but in 30 yeres: *Iupiter* in 12 yeares: *Mars* in 2 yeares: the *Sonne* in 365 dayes, and about 6 houres: *Venus* and *Mercury* keepe their courſe like the *Sunne*: the *Moone* maketh her reuolution in 27 dayes, and about eyght houres: Alſo the *Planets* doe ſignifie great or ſmall time according to their fortitude or debilities, for

for in angles ſtrong and fortunat, they ſignifie great or moſt yeres: in *ſuccedent*. meane: in *cadent*. few yeares, according to the nature of the *Planets*.

	Greateſt.	*Greater.*	*Meane.*	*Leaſt.*
♄	465	57	43	30
♃	428	79	45	12
♂	264	66	40	15
☉	1460	120	69	19
♀	151	82	45	8
☿	460	76	48	20
☾	320	108	66	25

Then according to the diuerſitie of the qualities of the Signes, and the diuerſe and ſundry motions & aſpects of the *Planets* in them, they worke their diuers effects here below on earth, the which who ſo will perfectly vnderſtand, he muſt firſt know the qualities of the Planets, the which I wil here preſently declare, beginning firſt with *Saturne* becauſe he is the higheſt aboue al the other, and ſo orderlye proceede with the reſt as they ſtand.

Saturne is cold and dry, Melancholick, an enemy and deſtroyer of the nature and life of man, of the day, maſculine, euill, and the greateſt misfortune.

Iupiter is hote and moyſt, ſanguine, a friend and preſeruer of the life and nature of man, maſculine of the day, and is called the greateſt fortune.

Mars is immoderatly hotte and drye, chollericke, maſculine, and of the night euill, and the leſſe misfortune.

The

The *Sunne* is moderately hotte and dry, maſculine, and of the day fortunate, by aſpect infortunate by corporall coniunction.

Venus is cold and moyſt, temperate, flegmatick, fæminine, of the night, of good nature, and is called the leſſe fortune.

Mercurie in all things is common and mutable, he is good with the good, and euill with the euill, with the Maſculine maculine, with the Feminines feminine, hote with the hote, and moyſt with the moyſt, unfortunate with the misfortunes, and fortunate with the fortunes, eſpecially when hee is ioyned or corporally applying vnto them, or beholdeth thē with ſome good aſpect.

The *Moone* likewiſe cold and moyſt: and albeit ſhee doe heate a little, yet ſhe doth moyſten more, ſhe doth chaunge her nature & qualitie according to the quarters, like as the *Sunne* doth throughout the Signes of the *Zodiack*, and the quarters and partes of the yeare. She is alſo Feminine, of the night, and flegmatick, & ſendeth vnto vs the vertue and impreſſion of all the other *Planets*: For all the influences of the higher bodies paſſing through her Circle, come finally vnto vs. But of theſe thinges ſhalbe declared more perticulerly in the Table following, wherein at a readines you may find the natures and complexion of euery Planet, his properties and magiſterie or guifts and men which he ſignifieth, alſo the members & diſeaſes which hee holdeth, and finally his colours, mettals, ſauors, &c. moſt needfull to be knowne before wee enter to iudge of a Figure.

The head of the Dragon is in all points like to *Mercury*, good with the good *Planets*, & euill with the euill: for being ioyned with the good *Planets*, hee doth increase their goodnesse, and with the euill their malice.

The tayle of the Dragon is contrarye to the head, for he is euill with the good, and good with the euill, so that hee doth diminish the malice of the euill Planets, and in like manner doth hinder & let the goodnesse of the good.

All these Planets togither with the heade and tayle of the Dragon, are noted and marked by their certaine Characters as appeareth: *Saturne* ♄. *Iupiter*, ♃. *Mars*, ♂. *Sunne* ☉. *Venus* ♀. *Mercurie* ☿. *Moone*, ☾. the taile of the Dragon, ☋. the head, ☊.

Natures, and complexions.	Men, properties, gifts, and Magisterie.	Members and Diseases.	Colors, mettals, Sauors, and Stones.
Cold and drie, melancholick, earthie, masculine, of the day, greatest misfortune, maleuolent, destroyer of life, slowe in effects, ponderous, waightie, terrible in all aspects, blacke and croceall in color, eies alwais fixt on thearth leane, crooked, small eies, thin beard, or none at all.	*He signifieth ould men, fathers, grandfathers, and such like, husbandmen, beggers, Iewes, Moores, digers for mettals or stones, potters, Curriers, sink-clensers, & all such base trades, obstinate in opinion, laborious, of deepe cogitation couetous, enuious, solitarie, mournfull, few woords, rauenous, deceiuers, superstitious, treasorers, deepe memorie, experience, and knowledge of many things, possessi-*	*Right eare, splene, bladder, teeth, bones, & infirmities of the quartan, all diseases cold & dry, lepry, morphew, canker, yellowe choller, rhewmes, consumption of lights,* Iliaca passio, *blacke iaundise, vaine desire of going to stoole, trembling, blacke choller, palsies, loosenes of the belly, long sicknes, dropsie, coughes: and the like diseases which proceed of cold humors.*	*Black, pale, or wan, ashie, lead, blacke stones & obscure, stopping in the head, sharpe.*

♄

	Natures, & Complexions.	Men and properties, gyfts, & Magistery.	Members & diseases.	Colors, mettals, sauors, stones.
		possessions, buildings, tillage, inheritances, it causeth imprisonments, and secret enemies.		
17	*Hot and moist, aery sanguine, the greatest fortune masc. diurnall. temperate, good in all aspects, faire stature.*	*Noblemen, Bishops, prelates, Iudges, Lawyers, honest men, iust, true, beneuolent, liberall, faithfull, milde, godly, shamefast, magnanimous, religious, dignities, spirituall offices, principalities, &c. offices in law, wise in his actions, graue, rich men, honorable, faithfull, and happie.*	*The lungs, ribbes, liuer, gristles, pulses, seed, arteries, left eare, & infirmities of these parts, inflammations of the lungs, apoplexies, plurisies, diseases of blood, windines sqincies, wringing at the hart, spasmos, or the crampe, amazednes, inflamations of the liuer, head-ach, passions of the backbone, and such as come of putrefactions.*	*Sweete, good odors, Seagreene, or blew, brown, purple, yellow greene, ashecolor, Tyn.*

Hott

Natures, & Complexions.	Men properties, Magistery, or Gysts.	Members, and diseases.	Colors, mettals, fauors.
♂ *Hot and dry, fierie, chollerick, the lesse misfortune, mas. of the night, intemperat, enuy to mans nature, hurtfull by ♂ □ or ☌ he hath redd haire, woundes chiefly in the face.*	*All warriers, brawlers, contumelious, & seditious persons, coniurers, quarrellers, theeues, drunkards, their magistery is in fiery works, or yron, phisitions, Chirurgions, turks, yrefull, cruell, violent, bold, wicked, shameles, waylayers, giuen to rapines: tirants leaders of armies, rash, prodigall, gunmakers, cutlers, a melter of mettals, malitious, an alcumist, valiantly doing, al things which pertayn to fier.*	*Left eare, gall, raynes, vaynes, and their diseases, sharp feuers the tertian & quotidian feuer plague, apostumes, iaũdice, vlcers, red choller, burning diseases, madnes, foule tetters in the face, pushes, carbũcles, swelling, gout, sharp diseases in the skyn, fall from hie, morphew, red vvoundes, danger of foure footed beastes, tormentes by force of cruell deth, by svvord or yron, or fier, the Meagrim, fistules, & like diseases hot & dry.*	*Red, yron, bitter like gall, sharpe, yellovv, fiery.*

Hot

	Natures, & Complexions.	Men properties, Magisterry, or Gyfts.	Members & diseases.	Colors mettals, and sators.
☉	*Hot and dry, hollerick, temperat, fortunate by ✶ and △, infortunat by ♂ □ ☍ mas. diurnall, fayre, croceall, crisp. hayr, bald, of a fayre colour, strong, secret, honest.*	*Magnanimous, industrious, prouident, ambitious, kinges, princes, potentates, laborers of gold, valiant, secret, honest, quiet, thoughtfull, it giueth long life and a healthful body, a sincere and very good mind, Princely dignities, and riches more then the other plan: courtiers, famous, magistratship, louers, desirous of honours.*	*the sight, sinews hart, right side, right eye, infirmities of those parts, cramps, diseases in the eyes, swoning, red choller, diseases of the mouth, rewms, fluxes, of the eyes, cathars, comestion of flesh in the mouth, cold, stomack & lyuer, fistuloes, pushes in the matrix and inferior parts: also he hath the the braine, sinewes, ryght eyes of man, left of the woman.*	*Golden colour, croceall, very ruddy, scarlet, & after some white, golde, sharp pricking, good odor, not excessiue, purple.*

Colde

	Natures, & Complexions.	Men, properties, magistery, Gyfts.	Members, & diseases.	Color, mettals, sauors.
♀	*Cold and moist, flegmatick, temperat, the lesser fortune, fem. of the night, fatnes, good in all aspects, roud face, faire eyes, & such almost as ♃, effeminat.*	*Gentle, louers of delights, affable, leapes, trym and neat, pittifull, singers, yong women, musitions, louing all ornaments, lapidaries, embroderers, and such like, luxurious, giuen to idlenes and pleasures, it also signifieth mother, wife, damsels, concubins, yong men, cookes, kinswomen by blod, poets, paynters, gyfts of women & frends, wedlock and dowry; ornaments and precious things, and lusts.*	*The matrix, raines, genitals, paps, throate, loyns, buttocks, fatnes, sperm, liuer, gomorrhes, diseases of the stomack & lyuer, and genitall, through cold and moyste humors, also it ruleth ouer the smelling: passions of the matrix, suffocations, the french scab, the pissing euill, fluxe of the stomack, & coldnes thereof.*	*White after some greene, Æthereall, browne, glasses of al kinds copper, sweet oyles and fatnes, sweet, moist, odoriferous.*

Of

	Natures, & Complexions.	Men, properties, magisterry, & gyfts.	Members, & diseases.	Color, mettals, sauors.
☿	*Of mutable nature, good with good and badde with bad pla: and so is he masc. or fem. fortunate or infortunat hot or cold, moyste or dry, according to the planets to whom he is ioyned, but of hys owne nature colde and drye: long fingers, of a doubtfull nature, always imagining new*	*Mathematick, rethorick, philosophy, curiosity in writing the magistery of arts, diuinors, newe arts, wise, ingenious, wayward, wauering, violent, not seldome mournefull, inconstant, lyars, proud, arithmetitians, marchants, inuentors of subtle arts, also he signifieth lesser: brothers, seruants, scribes, grauers, ingenious, workemen in euerye thinge, wyse, crafty, instable, industry, honest la-*	*The memory, tongue, fantasie, brayne, spirits, imagination, hands, fingers, gall, bones, thighes, sinnewes, of the brayne: and yt hath sicknesses, madnes, of too much abundance of good blood infecting the braine, depriuation of common sence, lethargie, doting, stamering impediments of the tongue, hoarcenes, the falling sicknes, coughes, abundance of spittle, stopping of the gall, vomit, catharraes of a-bun-*	*Gray skye, colour, variable, mixt, grisly, quicksiluer, sauors, variable and mixt.*

Natures, & Complexions.	Men, properties, magistery, & gyfts.	Members, & diseases.	Color, mettals, sauors.
newe things, not taking rest, crafty, subtle, and not so openlye doing his affayres, stamering	labor, diuinations, iourneis, and of the sayd thinges it yeildeth riches.	bundance of humors in the head, and all melancholy diseases.	
Cold and moyst, flegmatick fem. of the night watry, fortunate by ✱ and △ infortunate by ☌□☍ obliquity or crokednes of the countenance, it seemeth to en-	Thoughtfull, vnstable, vacabounds, fearefull, faynt-harted, prodigall, messengers, shipmen, Queenes, Ladies, commanding, common people, fishers & al that labor in waters, seruice, messuage, studie of histories, walking from	Brayne, left eye of a man, right of a woman, stomacke, bellye, left side, stones, bladder, the members of generation, in a woman the lyuer, tast, brest, and diseases of those parts, catars or rhewms palsies, the cholick, the menstrues in wo- men,	White, green, ashe, yellowe, croceall, pale, siluer & seagreene, or blewish, siluer, vitriol, salt, indifferent sauor, between good and yll.

Natures, & Complexions.	Men, properties, magistery, Gyfts.	Members, & diseases.	Color, metals, sauors.
encrease moysture with a little heate.	*from place to place, nauigation, plantinges, sowing seedes, laborious, fooles, delighting in iourneis and varietie of life, shee signifieth widow, mothers, wiues, & they which are in continuall mouing, as legats, lackies, &c. all thinges that abound in moysture, as the sea and flowing and ebbing thereof, qualities of the mind and of the bodye, peregrinations, and such like.*	*men, dropsie, apostumes, flegmatick, diseases which doe proceed from stopping of the sinews, veynes, falling sickenes, laske or fluxe of the belly, fluxes of the stomack for want of digestion.*	

Natures of the Planets.

Furthermore the qualities and natures of the Planets are changed according to their place: As

☉ in { ♈ ♉ ♊ / ♋ ♌ ♍ / ♎ ♏ ♐ / ♑ ♒ ♓ } addeth { heat & moyſtnes. / heat & drynes. / cold & drynes. / cold & moyſtnes. } as is the { *Spring.* / *Summer.* / *Autumne.* / *Winter.* }

☽ from { ☌ / □ / ☍ } first / laſt vnto the { first □ / ☍ / laſt □ / ☌ } addeth { *Drines & moiſture.* / *Heate* and *Drines.* / *Colde* and *Drines.* / *Colde & Moiſture.* }

♄ { *Orientall* / *Occidentall* } addeth { Colde *and* Moiſture. / Drines. }

♃ { *Orient.* / *Occiden.* } addeth { Heate *and* Moiſture. / Moiſture. }

♂ { *Orient.* / *Occiden.* } addeth { Heate *and* Drines. / Drines. }

♀ { *Orient.* / *Occiden.* } addeth { Heate *and* Moiſture. / Moiſture. }

☿ { *Orient.* / *Occiden.* } addeth { Heate. / Drines. }

Of the Essentiall dignities of the Planets.

CHAP. III.

THE antient *Astronomers* haue found out and tryed by experience, that the *Planets* doe shew and vtter their force & strength, much more in some certayne places of the *Zodiack* then in other-some, and therefore are sayd to be more strong & better fortuned in those places then in other, the which thing happeneth because the nature of those places, and of the Starres which are in those places, do accord & agree better with the nature of the *Planets*, insomuch that there is a certayne Sympathie or agrement between the nature of the one and the other. And for this place also they are called the Essentiall dignities of the *Planets*. These be in number fiue, that is to weet: the *House*, the *Exaltation*, the *Triplicitie*, the *Terme*, and the *Face:* of the which we will speake in order.

Of

Of the first Essentiall dignitie, that is to say, of the House.

THE *Sunne* and the *Moone* which are created of God to be the two great lightes amongst the other Planets, the one for the day, the other for the night, and hauing the principall dominion & gouernement in the generation and corruption of the bodies and things heere below vpon earth, are allotted for that cause for their houses two Signes agreeable to their natures and qualities, that is to say, the *Lyon* for the *Sunne*, and the *Crabbe* for the *Moone*: which two Signes are most neere vnto our Zenith or poynt ouer our heads, and haue their course the greatest part of the Sommer. They do also accord and agree to their nature and qualities, as is alreadye sayd: for the *Crabbe* is cold & moyst, nocturne or of the night, feminine and moueable as the *Moone*. And the *Lyon* is hot and dry, diurne or of the day, masculine & fixed as the *Sunne*. These two Planets or lights, haue eche of them but one Signe for their house, but the other fiue haue euery one two Signes, whereof the one is called the diurne or day house, because it is in such a Signe, the other nocturne, or of the night, which shall be in such a Signe. That is to say, the day house shalbe in a diurne Signe, and the night house in a nocturne Signe.

Then *Saturne* beeing the highest of the other fiue, like as he is contrary vnto the two great Lights, being

enemie vnto nature, and a corruptor of her works, ſo hath he obtayned for his houſes, the two ſignes which do behould the Crabbe and the Lion with perfect enmitie, that is to ſay, with an oppoſition or contrarie aſpect, as *Capricorne* and *Aquarius*, of the which *Capricorne* is the night houſe, and *Aquarius* the day houſe. Contrariwiſe, *Iupiter* which is the father and friend of Nature, hath for his houſes *Sagittarius* and *Piſces*, which behould the Lion and the Crabbe with a trine aſpect, which is the aſpect of perfect amitie, of the which *Sagitarius* is the day houſe, and *Piſces* the night. And becauſe *Iupiter* doth follow next after *Saturne*, the one of his houſes are before the houſes of *Saturne*, and the other after. *Mars* following after, hath for his houſes *Aries*, and the *Scorpion*, whereof *Aries* is the day houſe, & the *Scorpion* the night houſe. Theſe two Signes doe behould the Crabbe and the Lion with a quartile aſpect, which is the aſpect of vnperfect enmitie, becauſe that *Mars* is not friend vnto Nature, neither ſo great an enemie as *Saturne*. Then followeth *Venus*, which being no enemie vnto Nature, neither ſo great a friend as *Iupiter*, hath for her houſes two Signes, which behold the houſes of the *Sun* and *Moone* with an aſpect of vnperfite amitie, that is with a ſextile aſpect, as Taurus & Libra: of the which, Taurus is the night houſe, & Libra the day houſe. *Mercury* being the laſt of all, hath for his day houſe Gemini, & Virgo for his night houſe, the which do not behold the houſes of the Lights with any aſpect, becauſe that *Mercury* being alwaies mutable, he doth alwayes accord & agree with thoſe *Pla:* with whom he is corporally ioyned. This dignitie

nity is called the dignity of the houſe, becauſe that whē a *Pla:* is in any one of them, he is like a Prince in his Palaice, cōmanding & is obeyed. Always it is to be noted, that one diurnall or day *Planet*, is of greater force in his diurnall or day houſe, then in his nocturnall or night houſe. In like maner muſt you iudg of the nocturnal or night *Planet*. Vnto this dignitie becauſe it is the firſt & chiefeſt, is attributed the nūber of fiue, & as this dignitie is the greateſt amongſt them, euen ſo when anye *Planet* is in the oppoſite or contrary Signe, he is moſt vnfortunat, in ſo much that when he is in the oppoſite of his houſe, hee is ſayde to bee in his detriment or decay.

Of the ſecond Eſſentiall dignitie, that is of the Exaltation.

THE ſecond Eſſentiall dignitie is called the *Exaltation*, the which is a certayne place of the *Zodiack*, in the which, the vertue & force of any Planet is by a certayne naturall excellencie aduanced as it commeth to paſſe in the *Sunne*, who according to the iudgement of *Ptolomy* is exalted in Aries, but chiefly according to the opinion of others, in the xix degree of the ſame. And in that place hee is exalted, becauſe then hee beginneth to come toward the *North*, and then the dayes beginne to encreaſe and to exceede the night. But he is abaſed and in his detriment or decay in the place where his enemye is exalted, that is in the xxi. degree of Libra, in the which place *Saturne* is exalted: as likewiſe

Saturne

Saturne throwne downe and abaſed in the 21 degree of *Aries*: For as the Sunne is the preſeruer of Nature, and *Saturne* the ruine and decay: ſo are their eleuations and decayes cleane contrarie. In like ſort doth it happen between *Iupiter* and *Mars*, for *Iupiter* is axalted in the xv. degree of the Crabbe, and abaſed in the like degree of Capricorne: and *Mars* is exalted in the 28 degree of Capricorne, and abaſed in the like degree of the Crabbe. *Venus* hath her exaltation in the xxvij. degree of Piſces, and in the like degree of Virgo her fall. *Mercurie* hath his fall in the xv. degree of Piſces, and hath his exaltation in the like degree of Virgo. Finally, the *Moone* is exalted in the third degree of Taurus, and abaſed in the like degree of Scorpio. The head & taile of the *Dragon* are likewiſe exalted in certaine places, and abaſed in the contrarie: For as the head is exalted in the third degree of Gemini, and the tayle in the third of Sagittarie: ſo is the head there abaſed, and the tayle in Gemini.

Thus it is to be ſeene, that the *Planets* haue their exaltations in ſuch ſignes as doe behould the ſignes of ſome one of their houſes with an aſpect of amitie, which is partly the cauſe that they are fortunate in thoſe places, as ſhalbe hereafter declared. And albeit the antient *Arabians* haue placed the exaltation of the *Planets* in certaine perticuler degrees of the Signes: yet neuertheleſſe following the mind of *Ptolomy*, we wil take the whole ſignes for the exaltatiõ. The *Planets* thẽ being in thoſe ſignes and degrees, do ſhew their force, inſomuch that if any be borne (they being in the like degrees) they make him happie and fortunate,

nate, working the contrary when they are in their fall and decay. This Essentiall dignitie succeeding & following the house, hath giuen vnto him the number of Foure.

Of the third Essentiall dignitie, that is of the Triplicitie.

AMongst the Essentiall dignities of the *Planets*, the Triplicitie hath the third place, of the which, as touching the diuisiō of the Signes, we haue already spokē where we intreated of their diuisiōs. Now therfore we wil speake of the *Planets*, & of their dominiō & gouernment which they haue ouer the Triplicities, aswell by day as by night. Euery Triplicitie therfore is gouerned by three *Planets*, wherof one gouerneth the day, the other the night, the thirde is common, ayding and assisting both day and night.

The first, which is called the fierie Triplicitie, is ruled and gouerned by the *Sunne* by day, by *Iupiter* by night, and both day and night by *Saturne*, and therefore is *Saturne* called the common Dominator of that Triplicitie.

The second, which is the earthlye Triplicitie, is likewise ruled by *Venus* in the day, by the *Moone* in the night, and both by day and night by *Mars*.

Saturne, *Mercury*, and *Iupiter*, are Lords of the third Triplicitie, which is of the Ayer, but the daye is subiect vnto *Saturne*, the night to *Mercury*, and both daye

and night to *Iupiter*.

Finally, the watrie Triplicitie, which is the fourth, hath for their Lords, *Venus*, *Mars*, and the *Moone*: *Venus* gouerneth for the day, *Mars* for the night, and the *Moone* both for day and night. This dignitie hath for his value, three in number. To this agreeth *Alcabitius*, *Ganiuetus* and other antient authors, but *Leouitius* following *Ptol.* doth designe it thus.

	d.	*n.*	*cõ.*
Firie Triplic.	☉.	♃.	♂.
Aerthly Triplic.	☽.	♀.	♄.
Aerie Triplic.	♄.	☿.	♃.
Watrie Triplic.	♂.	♂.	♀ ☽.

Of the fourth Essentiall dignitie, the termes or boundes of the Planets.

ALbeit that by a certayne orderly diuision euery sign is attributed vnto a proper house of some one Planet. Neuertheless their parts and degrees are diuided againe for the termes or boũds of the same Planets: in the which diuision the *Egyptians* haue proceeded in this maner, that is to say, the first sixe degrees of *Aries* they giue vnto *Iupiter* for his terme or bounds, the sixe degrees next following of the same Signe vnto *Venus*, and the eight degrees next ensuing vnto *Mercury*, the other ten which remayne they diuyde into two equall parts, giuing the first fiue vnto *Mars*, and the other fiue vnto *Saturne*, & in like maner the *Planets* in all the other Signes possesse

certayne

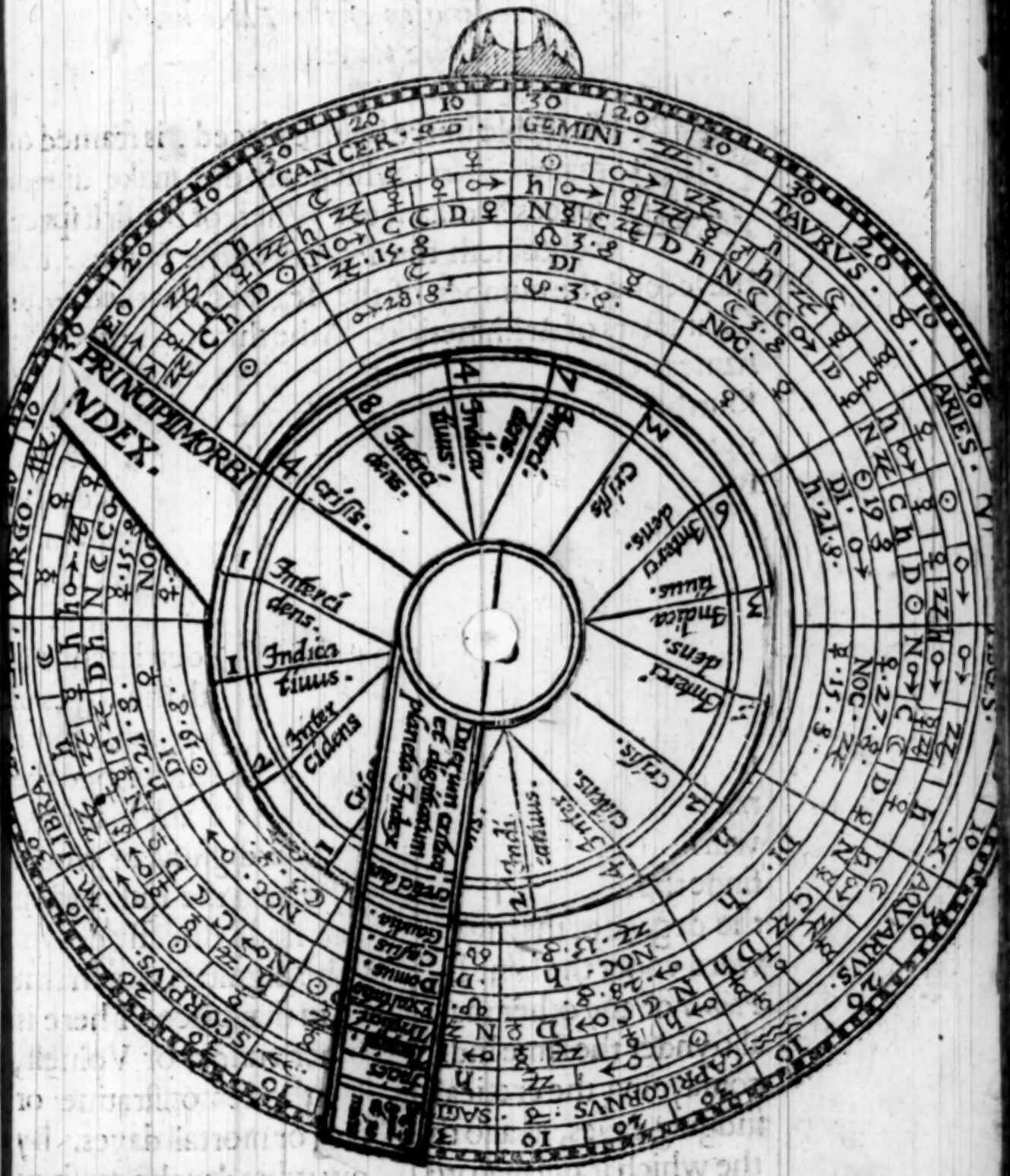
certaine degree for their termes or bounds, but for so much as it were too tedious to recite them presently, they are drawne into a table hereunto annexed wherin is conteined the other dignities also, this may not be let passe to be noted that the two Lights haue no certaine degrees for their termes or bounds, but each of them hath the one moitie or halfe of the *Zodiacke*, the the which doth serue them in place or steed of their termes or bounds, the *Sunne* hath for his moitie or halfe, that part which beginneth at the first degree of the Lion, vnto the last degree of Capricorne. The other moitie which beginneth at the first degree of Aquarius, and continueth to the end of the Crabbe, is appoynted for the termes and bounds of the *Moone*. The two Lights therefore being in that part of the *Zodiacke* which is attributed vnto them, are also in like dignitie as the other Fiue *Planets* when they are in their proper termes or bounds. And vnto this dignitie is attributed and giuen the number of Two.

❧ *Of the fift Essentiall dignitie, of the faces of the Signes.*

BEfore we haue diuided the *Zodiacke* into xij. Signes, and euery Signe into xxx. degrees: Wee will diuide those xxx. degrees into three equall parts, which we call *Faces*, so that euerie *face* shall containe tenne degrees, and in euerie of those *faces* some one *Planet* shall haue his place or dignitie: As *Mars* hath the first face of Aries, the *Sunne* hath the second, and *Venus* hath the third. The first face of Taurus is subiect to *Mercury*, the second to the *Moone*, and the third is subiect to *Saturne*.

The first face of *Gemini* to *Iupiter*, the second to *Mars*, the thirde to the *Sunne*: and so consequently proceeding according to the order of the Faces & of the *Planets*, as more playnely shall be declared in the Table hereafter placed. This dignitie is the least of all, & hath giuen vnto it the vnitie or number of One.

Heere followeth the Table containing all the places and dignities of the *Planets*.


PRINCIPIMORBI
NDEX.
Indicativus
Indicativus
Indicativus

A declaration of the Table heere before placed.

THis Table heere before placed, is framed of many *Circles*, which also doe make diuers spaces & distances: Whereof the first space conteineth the degrees of the Signes: the the second the number of the degrees, marked with Charactars of Arithmeticke: in the thirde is noted the names of the Signes, with their Charactars: in the fourth the faces with their Lords and gouernours: in the fift is discribed the termes of the *Planets* diuided by lynes, and betweene euerye twoo lynes is placed the Charactar of the *Planet* which hath the Dominion in that place: the sixt space contayneth the Lordes of the Triplicities: in the seuenth is set their Exaltations: in the eyght their houres: in the ninth their detriment, fall or decay: the tenth finally cõprehendeth the ioyes of the *Planets*. In the Centre or middle of the table there is an Index or Voluell, vpon the which is described the names of the dignities of the Planets: If any man then will know yf anye Planet bee in his dignity, or would finde the Lord of any house, by setting the Index vpon the degree of that signe, he shall finde directly downward vnder the same signe, all the dignities which that *Planet* or any other maye haue in that place. There is also vnder the same Index another rundle or Voluell, contayning the creticall dayes, the demonstratiue or iudging dayes, as also the killing or mortall dayes. By the which if any man will know what day the crysis or

extreame

extreame force of any malady ſhall happen (I ſpeake of thoſe ſickneſſes which follow the force of the *Moone*) Let him marke in what ſigne & degree the *Moone* was, when the Patient fell ſicke, then ſet the Index of that Voluell vpon the place where the *Moone* was, and the vppermoſt litle Index vppon the firſt angle cretike, it will ſtraight ſhew the degree of the ſigne, vnto the which when the *Moone* cõmeth, you ſhall iudge of the ſickneſſe, ſo that the *Moone* be there fortunate. For the cõtrary wil happen, if ſhe be vnfortunate, or rather to be enclined to euill, than to good. The like muſt bee doone to finde out the other creticall, iudicatiues, or mortall dayes, in marking diligently when the *Moone* ſhall touch any degree, which is correſpondent to any of the 16 Angles of the Fygure or Voluell, which iudgement is drawen out of the 60 Aphoriſme of *Ptolomy* in his Centiloquio: who ſayth, that for to knowe the Creticall dayes of any ſickneſſe, wee muſt beholde the motion of the *Moone* through the ſixteene Angles of the Fygure, for if the *Moone* be in them fortunate, it ſhall fall out well, if ſhe be vnfortunate, contrariwiſe.

¶ *Of the degrees Maſculine and Feminine, bright, ſmokie, and darke, vacant or voyd, deepe, augmenting Fortune, and diminiſhing fortune, and of thoſe which bring imbecilitie or weakeneſſe to the bodye, which are called Azimenes.*

CHAP. IIII.

NOW we haue already ſpoken how the *Zodiack* is diuided into Signes and Degrees, & that ſome of them are maſculine & feminine: Nowe wee muſt ſpeake likewiſe of their partes and degrees, which are ſeperate into many ſortes: for one ſort are called maſculine, for ſo much as when a maſculine *Planet* is in any of them, he is the more ſtrong & fortunate, the other are called feminine, becauſe they worke the like with the feminine *Planets*. Againe ſome are called light or bright, ſome darke, ſome ſmoky, & ſome voyde, (and that becauſe of the Starrs which are in thoſe Places) and ſome are called deepe, and amōgſt theſe, the Light make theſe *Planets* which are in them fortunate: the ſmoky, darke, and deepe degrees work the contrary, the voyde make them neyther fortunate neyther vnfortunate. Thoſe which doe augment fortune, are in place where there be Starres of the nature of the fortunate *Planets*, or bee in the place of the Exaltation or tearmes of the good Planets, or in the place where the termes of the good *Planets* gather togither. Finally, there are ſome degrees which are ſayde to bring detriment, imbecillitie, or diminution

vnto

vnto our bodies, which commeth to paſſe by the euill nature of the fixed Starres which are in that place, or for ſome other cauſe. Therefore when it ſhal happen that in the natiuitie of any, or in any queſtion, the *Moone* or the principall ſignificator ſhall be found in any of thoſe degrees, if they be not in one of the angles, or in his houſe or exaltation and orientall, it ſhall bring vnto him that is borne, the loſſe or decay of ſome one member, or at the leaſt the loſſe of the thinge that hee demaundeth or ſeeketh. All theſe degrees are contayned in a Table following, with an Index or Voluell, wherein is alſo deſcribed the names of them, wherfore ſetting the Index vpon any part of the Signes directly by the line of the ſayd Index you ſhall know the nature of the degree, whereupon it is ſet. For the maſculine degrees are all blacke, the feminii white, the lighte, the darke the ſmoky, and the voyd degrees are diſtinguiſhed by ſmall lynes, betweene the which they are marked with the firſt letter of their names, as the light degrees with the letter *L*, the darke with *D*, & ſo the other. The reſt of the degrees as the Azimenes, the depe & thoſe which augment fortune, they are marked with a figure of Arithmetick in their proper Circles, as the 6. 11. 16. 23. & the 29 degree of *Aries* are called deepe, and ſo likewiſe the other as well that augment fortune, as the Azimenes, are noted as it appeareth by the Table following.

Here followeth the Table contayning the degrees *Maſculine and Feminine, bright, ſmoky, and darke, vacant or voyd, deepe, augmenting fortune, & diminiſhing Fortune, and of thoſe which bring imbecilitie or weakenes to the body, which are called Azimenes.*

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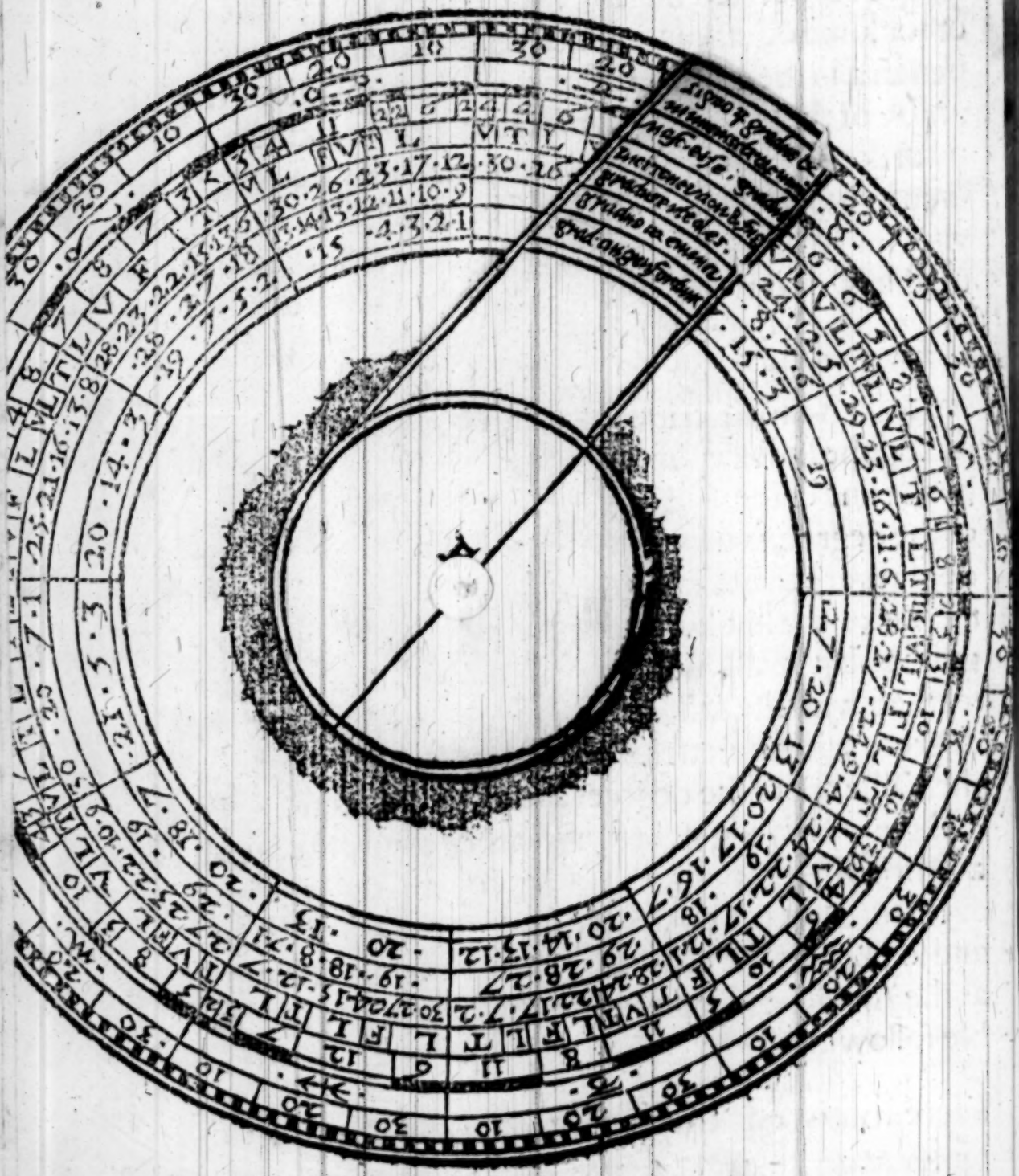


Of the Radiations or aſpects of the Planets.

CHAP. V.

NOW we will intreat orderly of the *Radiations* or *Aſpects* of the Planets, and their accidents, but wil begin with the aſpects & ſhew that there is Fiue ſorts of them, that is to ſay, a Coniunction, a Sextill, trine, quadrat or quartill, and Oppoſition: and albeit that the Coniunction is not properly an Aſpect, yet notwithſtanding wee will place it in the number amongſt them, ſome of them are Aſpects of amitie, or loue, as the trine and ſextill: others of enmitie and hatred, as the quadrat and oppoſition: the coniunction is doubtfull, for with the good Planet ſhe is good, and with the euill ſhe is contrarie: the coniunctiō is when the Centers or points of twoo Planets are diſtant one from the other, as well by longitude as latitude, one onelie degree or at leaſt xvj. minutes, when he approcheth nereſt vnto a perfect Coniunctiō, & that is when the centers of the bodies of both the Planets are in one point of the Zodiacke. The ſextill aſpect is when the centers

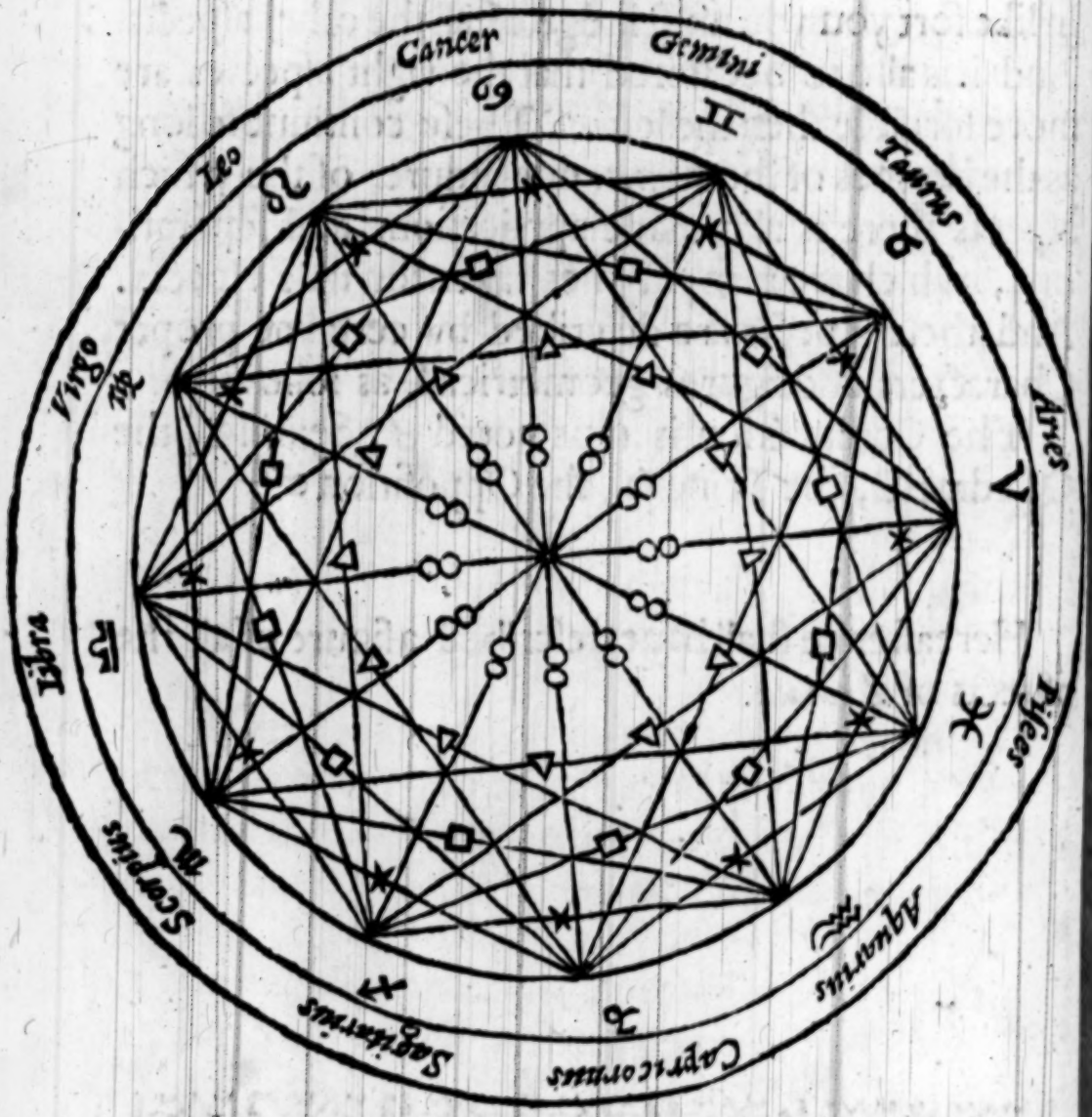
of two *Planets* are distant one from another by the 60 part of the *Zodiack*, which is in valure two signes or 60 degrees, wherefore this sextile is called aspect of vnperfect friendship, because the *Planets* doe behold one another in that sort, and doe onely agree by a certaine qualitie. The quadrat or quartill aspect (also called a Tetragon) comprehēdeth between the senters of two *Planets* or celestiall bodies, the fourth part of the crooked circle, which is in value 3 signes or 90 degrees, the which, because the signes beholding one another by this aspect are most commonly of two qualities, therefore it is the aspect of vnperfect enmitie. The trine aspect contayning the thirde part of the sayde Circle, which is 120 degrees, is called the aspect of perfite amitie and loue, for that the Signes beholding one another by the same, doe agree in all qualities. The opposition happeneth when the moitie or halfe of the *Zodiack* contayning 6 Signes, or 180 degrees, is betweene the centures of the bodyes of the twoo *Planets*: the which is called the aspect of perfite enmitie or hatred, for so much as those partes of the *Zodiack* which beholde one another with that aspect, like vnto the disposition of the Heauen, they are directly cōtrary. Amongst these aspects as *Iulius Firmicus* witnesseth in the seconde Booke of his *Mathematicks* the 25 Chapter: the sextile, quadrat, and trine aspects are double, that is to saye, a right and a left, taking the right for the hinder part, and the left for the fore part, as if we would say, that *Aries* hath a right sextill vnto *Aquarius*, and a left vnto *Gemini*. Likewise *Aries* hath a right tryne vnto *Sagittarius*, and a left vnto *Leo*.

In

In like ſort you you muſt iudge of all the other aſpects. And it is alſo to bee noted that the right aſpectes are more forcible then the left. Theſe continue ſo long as the beames of the *Planets* doe indure, of the which aſpects there is alſo made applications and ſeperations, which are manye tymes taken for true aſpects. And theſe aſpects are deſcribed by certayne proper Characters and figures geometricall, as followeth.

The Coniunction is thus noted ☌, Sextill ⚹, the Quadrat □, the Trine △, the Oppoſition ☍.

Hereafter ye ſhall haue deſcribed a figure of all the aſpects of *Zodiack*.



¶ *Of the applications and ſeparations* of the Planets.

CHAP. VI.

THE application hapneth when as the Circles or beames of the Planets come to ioine together by a corporall Coniunction, or by aſpect of the one halfe of their Deamiters:

or

or when one Planet is distant sixe degrees from a true aspect to another, or that he doe ioyne vnto another by the halfe of his beames. These Circles or Radiations are diuers and different one from another, because the one is great, and the other litle. For *Saturne* casteth his beames circularly, 9 degrees forward, and somuch backward, wherefore the halfe deamiter of his radiall circle containeth 9 degrees, and the whole Deamiter 18. The Radiall circle of *Iupiter* is of the same quantity and bigneſſe. But the circle of *Mars* containeth in his Deamiter onely 16 degrees, which is 8 for his halfe. The *Sunne* casteth his beames in compaſſe 15 degrees vpon euery part, which maketh the whole deamiter of his Circle to containe 30 degrees, and the one halfe 15. *Venus* and *Mercury* cast their circuler beames 7 degrees euerie waie in length, so their whole Deamiter is 14. Finally the *Moone* sendeth foorth her beames on euery side 12 degrees, for the halfe of the Deamiter, and the whole contayneth 24 degrees. Then the right applicatiõ of the *Moone* vnto *Saturne* by a sextill aspect, shalbe when as betweene the centure of their two bodies there is contayned 49 degrees and 30 minutes, or at the most 54 degrees. The left application is, when as betwene the 2 centers is contayned 70 degrees 30 minutes, or at the least 66 degrees, for so much as the moitie of the halfe deamiter of the Circle radyant of *Saturne* is 4 degrees 30 minutes, & the halfe of the circle of the *Moone* is sixe degrees, if then these parts bee ioyned togither, which mounte vnto 10 degrees and 30 minutes, and taken from 60 degrees for the righte application are added vnto the same number, for

the

the left, the applications will be easily found. Likewise must you iudge of all other aspects of the *Planets*.

And now to come to the seperation it is to bee vnderstoode, that it is when one Planet doth leaue or depart from the aspect of another, or from his Coniunction by the space of one onely degree, and alwaies he is still sayde to be seperating vntill that hee hath wholy left and is departed from the beames of the other. Also we doe saye that the *Moone* doth seperate her selfe from the Coniunction of *Iupiter*, when thee hath left him one degree: and when she is from him 10 degrees and 30 minutes, then shee is said to be fully seperated. Likewise a *Planet* is seperating when he departeth frō the aspect or ☌. of another *Pla:* but 6 min. and lesser oftentimes, which is much to be considered in the signification of euerie question. Heere must it also be noted, that the inferiour *Planets* doe apply vnto the superiour or higher, and likewise seperate themselues from them, and not contrariwise, that the higher *Pla:* should apply to the inferiour, or seperate themselues from them, because their motion is more slowe, and they more waightie and heauie than the inferiour Planets are.

Of the accidents which happen vnto the Planets, aswell among themselues as in themselues, and first of all, of their defence or let.

CHAP. VII.

BEsides those things which are alreadie spoken of, there happeneth vnto the *Planets* diuers accidents, aswell amongest themselues as in themselues: among the which, the first that commeth in place, is called the Prohibition, let or defence: which is that which doth let and hinder the coniunctions & aspects of the *Planets*: the which happen after three sorts or waies: by the bodie, by aspect, or by retrogradation or going backwards. The body of one *Planet* doth hinder the aspect of another, when he is nerer to the Cõiunction of that *Planet* which is beholden, then is the other *Planet*, that doth or would behold him: as you shall playnely see in the Table following, for the *Sunne* being in the first degree of *Taurus* doth let the tryne aspect that *Mars* would cast vnto *Venus*, or *Venus* vnto

Mars. Thus doth the bodye let the aſpect, when as the *Planet* and he that doth behold, are in like degrees, as by the example before ſhewed, the *Sunne* being in the firſt degree of Taurus, and *Mars* in the firſt of Capricorne.

A *Prohibition* or let is alſo wrought by aſpect, when as the beames of him that doth let, are neerer vnto the third *Planet*, then the beames of him that doth behold him, or corporally apply vnto him: as the *Moone* being in the ſecond degree of Cancer, by a ſextill aſpect doth let the coniunctiō of the *Sunne* & *Venus*: for the *Moone* is nerer vnto *Venus* than the *Sunne*, he being in the firſt degree of Taurus, and *Venus* in the third. Finally *Prohibition* or let is done by retrogradatiō or going backward, when one Planet applying to another, becommeth retrograde before he perfectly behouldeth the other Planet, or be corporally ioyned with him. As if *Mercury* were corporally applying to the *Sunne*, ſhould become retrograde, before he were ioyned to him: and this let is properly called a *Refreynation*, or houlding backe.

❧ *Of the Tranſlation of the Light, and nature of the Planets.*

THE Tranſlation of the *Light* and nature of the *Planets*, happeneth in two ſorts. Firſt, when a light *Planet* doth ſeperate himſelfe from the Coniunction or aſpect of another heauier than he, and afterward applyeth himſelfe againe to another that is more heauier, or more lighte than

than the ſecond: for then the firſt doth tranſport or carie away the light or vertue of the ſeconde vnto the third. As *Mercury* ſeparating himſelfe from the *Sunne*, and applying vnto *Venus*, doth tranſport the light and vertue of the *Sunne* vnto her.

The ſuperiour or higheſt *Planets* are more waightie than the inferiour or lower. For *Saturne* is more waitie than *Iupiter*, *Iupiter* thā *Mars*, *Mars* than the *Sunne*, the *Sunne* than *Venus*, *Venus* than *Mercury*, and finally *Mercury* is more heauier than the *Moone*. And they are called more waightie and heauie, becauſe their motions are ſlower than thoſe which are vnderneth them.

Secondly, this tranſlation doth alſo happen, when a light *Planet* doth ioine himſelfe corporally or by aſpect vnto one that is more heauier than he: and the ſame againe to one that is more heauier. For then the ſecond doth trāſport the light or nature of the firſt vnto third. As if the *Sunne* ſhould apply vnto *Mars*, and *Mars* vnto *Saturne*, then ſhould *Mars* tranſport the light or nature of the Sunne vnto *Saturne*.

Of the Reception or receyuing of Planets.

REception is of two ſorts, ſtrong and weake. The ſtrong Reception is, when a Planet doth applie to the Lord of a houſe, or Exaltation, or Triplicitie frō the place where he is, and that likewiſe he hath ſome dignitie in the place where the Lord is placed, and if both two be in dignities one of another, hauing alſo dignities in the

place where they are, and that their application be by a tryne or ſextill aſpect, the Reception ſhall be the better and the more perfite. For example, the *Moone* being in Cācer & beholding *Venus* in Taurus, with a ſextill aſpect, doth receiue *Venus* in her exaltation, and *Venus* the *Moone* in her Triplicitie, but when this application is, the *Planets* being in their leſſer dignities as in their termes or faces, then their reception is weake and impotent.

Of the rendring vp or giuing backe of the light or vertue of the Planets.

REndring vp or giuing backe is double, that is to ſaye, of the vertue and of the light. The rendring vp of the one vertue, is when a Planet being in his owne houſe, or in any other of his dignities beholdeth another which is combuſt or retrograde: for that *Planet* becauſe of his imbecilitie which cōmeth by his Retrogradation or combuſtion, cannot holde or kepe the vertue which the other doth communicate or giue vnto him by his aſpect. As in the figure following is ſhewed, where *Venus* being combuſt in Taurus, rendreth vp to the *Moone* her vertue which ſhee did giue vnto her by a ſextill aſpect. Such yeilding vp is good and profitable, if both the *Planets* bee in Angles or ſucceeding houſes being fortunate: likewiſe if the *Planet* that doth applye vnto the other bee in an angle, although the other bee in a falling houſe (ſo that there be ſome Reception betwene them),

them) is indifferent. Finally, it will be profitable if he which yeildeth vp his vertue be in an angle: otherwise it is altogether vnprofitable. The yeelding or rendring vp of the Light is, when two *Planets* which doe not beholde one another with any aſpect, yet both of them doe behold ſome other Planet: for that Planet doth gather their Lightes and doth caſt it back againe, eyther to themſelues or to ſome other place of the *Zodiack*, as appeareth by the figure hereafter placed. *Mars* gathering the light of *Saturne* & the *Sunne*, doth yeilde it backe againe vnto them. If it happen the third Planet to be more waighty then the other two, that ſhall bee called a collection or gathering together of the Lightes.

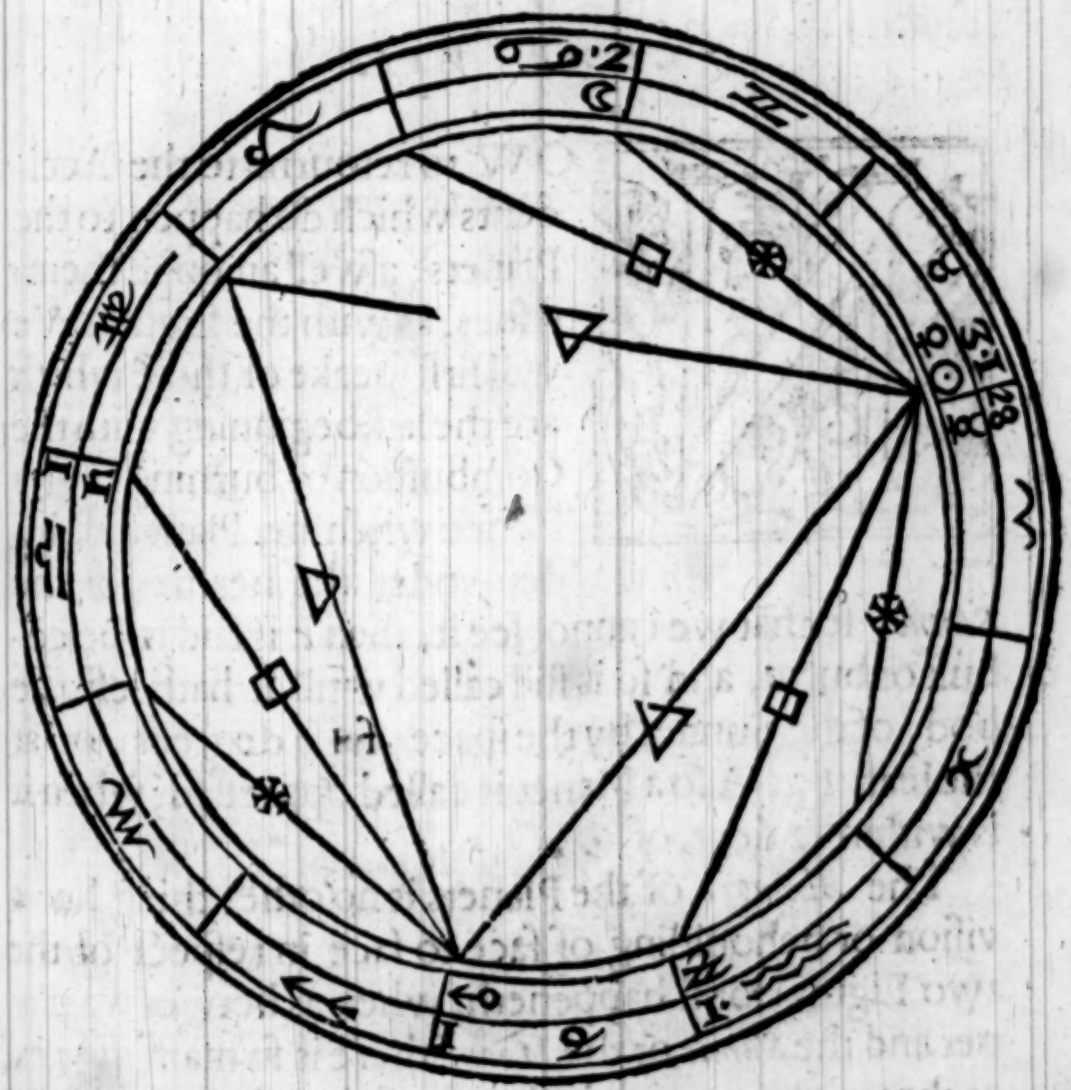
☞ *Of the Contrarietie of the* Planets.

THIS Contrarietie happeneth, whē a weightie Planet is placed in the middeſt, betwene two light Planets, the firſt applying vnto the weightie planet, and the third being retrograde, ioyneth himſelfe to the ſecond, and after to the firſt. For not onely the Coniunction of the firſte and ſecond is letted, but alſo the thirde is ioyned with the ſecond, and the firſt: as it appeareth in the figure, by *Venus*, the *Sunne*, and *Mercury*: for there *Venus* being retrograde, ioyneth her ſelfe to the *Sunne* firſt, and after to *Mercurie*, and letteth the corporall or bodily cōiunction of the *Sunne* and *Mercury*.

Of the cutting off, or frustrating the light of the Planets.

THis cutting of the light doth but little differ from the contrarietie before spoken of, and it happeneth after two sorts. First, when a third *Planet* going forward by certaine degrees into another signe, where the first and second *Planets* are by retrogradation, ioyneth himselfe to the second, and not to the first, as in the figure following, *Venus* retrograde ioyneth her selfe to the *Sunne*. The second sort is, when as a *Planet* going to the coniunction of another more waightie than he, and the same doe behould another *Planet* that is more waightie, before the first be ioyned vnto him. In this case the third *Planet* by his aspect, doth let the coniunction of the first and second, as for Example: *Mercury* going to the coniunction of the Sunne, and the Sunne behoulding *Iupiter* with a quartill aspect, *Iupiter* by his said aspect, doth let the coniunction of *Mercury* and the *Sunne*, and because this happeneth at the time when the second Planet entreth into another signe to go to the aspect of another Planet more waightie and heauy than he, it is called the frustrating or cutting of the *Light*.

Here followeth the Table containing *all the aforesaid Accidents.*



¶ Of the Accidents which happen vnto Planets, aſwell among themſelues, as alſo with the *Sunne* and *Moone*: and firſt of all, of *the combuſtion or burning of any Planet*.

CHAP. VIII.

NOW to retourne to the Accidents which do happen to the Planets, aſwell amongſt themſelues, as with the Lights. We will firſt ſpeake of thoſe which are the laſt, beginning with the Combuſtion or burning of any Planet: when any Planet is hidden vnder the beames of the *Sunne*, ſo that we cannot ſee it, then it is ſaid to be cō-buſt or burnt, and ſo is ſtill called vntill it hath left the body of the Sunne, by the ſpace of 15 degrees, or at the leaſt 12. Alſo a Planet is called oppreſſed, when it is within 12 degr. of ☉.

The *Almugea* of the Planets is no other thing but a viſion or behoulding of face to face in reſpect of the two Lights: for it happeneth, when as between a planet and the *Sunne* or the *Moone* there is ſo many ſignes, as there is betweene the houſe of the planet, and the houſe of the *Sunne* or of the *Moone*: ſo that the ſaid pla-

net be occidentall from the *Sunne*, or orientall from the *Moone*, like as when the *Sunne* is in Virgo and *Venus* in Sagittarie, then there ſhould be Almugea, for between Taurus and Leo there be twoo ſignes, and as much betweene Virgo and Sagittarie, or if *Venus* were in Leo, and the *Moone* in Libra, there ſhould bee Almugea, for *Venus* being Orientall from the *Moone*, there is one Signe between Cancer and Taurus, like as there is betweene Leo and Libra. The *Planets* are called Orientall, when as they doe riſe in the night before the *Sunne*, and ſet in the day time before him, and likewiſe they are called occidentall, when as they riſe in the tyme day after him, and likewiſe ſet after him in the night.

The *Almugea* of ☉ and ☾ is when

From ☽ *or* ☉ *to* { ♄ ♃ ♂ ♀ ☿ } *is* { 6 5 4 3 2 } *Signes.*

So there can bee no *Almugea* between ♀ and ☿ and ☉ becauſe ♀ is neuer elongated from ☉ aboue 47 degr: 16 min. and ☿ 23 degr: 30 min.

Of the accidents which happeneth vnto the Planets among themſelues.

AMong the accidents which doe happen vnto the *Plannets* among themſelues, the firſt is when any of them is voyde or without courſe or motion which is ſayde to be when one *Planet*

ſeparating himſelfe from another doth not apply to anye other during the time that hee tarrieth in that ſigne, and then hee is ſayde to haue his courſe and motion voyde. That *Planet* which is placed out of all his dignities is called peregrine or ſtrange.

When a *Planet* is in a Signe alone by himſelfe, and that no other Planet doth beholde the ſame Signe, that *Planet* is called wilde or ſauage.

The *Planets* are alſo ſayd to be in their haine, which is as much to ſaye, as in their ſimilitude or like, when the maſculine Planets are in the maſculine Signes, and the diurnall or day Planets are by day aboue the earth, and in maſculine Signes and degrees: the contrarye is likewiſe to be conſidered of the feminine, nocturnall, or night Planets.

And in this manner a Pla: is ſayde to be in his haiz 3 wayes, firſt according to his place aboue or beneath the earth: ſecondly after the ſex of the ſigne maſculine or feminine: Thirdly according to the quarter of the heauen which he holdeth maſculine or feminine, and this is called the confirmitie of the quarter.

Of the accidentall forces, ſtrengths, and Fortunes of the Planets.

CHAP.

CHAP. IX.

HAuing ſuffitiently ſpoken of the qualities and natures of the Signes of the Zodiack, and of the Plannets with all their dignities and forces which they haue in the ſame, and their accidents which may happen vnto them, wherby a man may generally vnderſtand and knowe when they be fortunate or vnfortunate. Nowe to make it more eaſier and playne, I will briefly and perticularly ſpeake of their fortunes and infortunes. The *Planets* then are moſt ſtronge and fortunate, when they are in the angles or ſucceeding houſes, excepte the 8 houſe which is vnfortunate, or when they behold the aſcendent, or elſe when they are in their eſſentiall dignities, or in Signes of their owne natures, or in the houſes wherein they doe reioyce. As when *Mercury* is in the firſt houſe, the *Moone* in the third, *Venus* in the fift, *Mars* in the ſixt, the *Sun* in the ninth, *Iupiter* in the eleuenth, and *Saturne* in the twelfth. Likewiſe when they are in the part of their excenters furtheſt diſtant from the earth, the which is called their Aux or increaſe: and alſo when they be Septentrionall or miridionall: ſo that of two Pla: yf both be ſeptent. the more ſeptent. is the ſtronger: if both be merid. the leſſe merid. is the ſtronger: if one bee in the Eccliptick it is weaker then that which is ſeptent. and ſtronger then that which is merid. when both are in th'eclipticke or haue both one latitude, yet that Planet which in longitude declineth moſt to the North or leaſt to the South, is ſtronger.

Securitie of a *Planet* is when in his haine hee possesseth an Angle and the temporall light likewise in an Angle from him except Oppositon beeing Orientall from ☉ in the daye, and Occidentall from ☾ in the night: so hee must be in the 10 Signe from ☉ in the day, and in the fourth Signe from ☽ in the night, after the order of the Signes.

A Planet is sayde to be swift in course when hee goeth after in 24 howers, thē his middle motion, & contrariwise hee is slowe when he is retrograde or goeth lesse then his middle motion in 24 howers, as it may easily be decerned in the *Ephem.*

		Gr.	m.	2.
The middle motion of	♄	0	2	1
	♃	0	4	59
	♂	0	31	27
	☉	0	59	8
	♀	0	59	8
	☿	0	59	8
	☽	13	10	36.

A *Planet* is increased in light when hee departeth from ☉, or ☉ from him, and contrarily he doth diminish in light: when the Equation of the argument of a Pla: is added to the middle motion he is increased in number: yf subtracted: hee is diminished in number.

The masculine Planets are also fortunate in the masculine degrees, and quarter of the heauen. Like as when they are orientall from the *Sunne*, iudging the the like of the feminine Planets, when they are occidentall from the *Sunne*, and in a feminine quarter or degree of the heauens.

The force of the diurnall Planets is aduanced when they are by day aboue the earth, and by night vnder,

but

but the nocturnall Planets reioice to be by day vnder the earth, and by night aboue.

Likewise when their motion is encreased, or that they be direct, or at the least in their second station, then are they fortunate.

The like againe is, when they are in a sextill trine, or at the least in a quartill aspect of good Planets, as also when they are in the same degree and minute that the *Sunne* is, without any difference of longitude or latitude, or in a Sextill or tryne aspect with the *Sunne*, and when they depart from combustion or from vnder the beames of the *Sunne*.

Finally, they are strong and fortunate when they are free and without any aspect of the malygn *Planets*, or when they are in reception with the good.

The perticuler Fortunes of the Moone.

WHEN the *Moone* is increasing in her light, or number, or motion, or that her course bee not voyde or emptye, she is strong and fortunate.

Of the misfortunes of the Planets.

CHAP. X.

THE *Planets* are called infortunate when they are in fallyng houſes, or that they doe not behoulde the aſcendent, and that they are out of their owne eſſentiall dignities, or being in the dignities of the malygne Plannets as in the tearmes of *Mars* or *Saturne*, or that they be in their falles, or contrary ſignes to their owne houſes, or elſe be retrograde or in their firſt ſtation or meridionall ſpeciallye aſcendent. The force and ſtrength of the maſculines is diminiſhed in feminine degrees, and in a feminine quarter of the heauen, and when they are occidentall of the *Sunne*. The force of the feminines is likewiſe diminiſhed, when the are in maſculine quarters and degrees of the heauen, and be orientall from the *Sunne*. Lykewiſe when the diurnall Planets are by daye vnder the earth and by night aboue, and the nocturnall by night vnder the earth and by day aboue, or that they be ſlow

in their mouinges, or ioyned to the tayle of the Dragon, their force and ſtrength is diminiſhed. Like miſfortune happeneth vnto them when they are beſieged that is to ſay, when a good Planet is placed between twoo euill, ſo that when he ſeparateth himſelfe from one euill, he applyeth to the other.

So long alſo as they are combuſt, that is, vnder the beames of the Sunne as before alreadie appeareth, or that they haue their courſe in *via combuſta*, that is, in the burnt way, which is from the 13 degree of Libra, vnto the 9 degree of Scorpio, they are likewiſe infortunate. They alſo receyue great miſfortune & hurt by the quadrat aſpect of the euill *Planets*, but ſpecially by the Coniunction and oppoſition. Likewiſe their ſtrength is much weakened by the quadrat and oppoſition of the Sunne. They ſuffer in like manner detriment and hurt when as the euill Planets are exalted aboue the good, or that the good doe apply vnto the euill being retrograde.

A *Planet* is ſaid to be beſieged when he is placed beween 2 infortunes as ♄ and ♂ or within their beams: void of courſe is whileſt a *Pla:* ſeparating frō another, doth not againe ioine himſelfe or behould any other whileſt he abideth in that ſigne: but this is to be vnderſtood according to the radiations of their aſpects, and this is conſidered only in the *Moone*.

The particuler impediments of the Moone.

The *Moone* being voide of courſe and ſhe diminiſhed in her motion and light, is infortunate. When as alſo ſhe hath her courſe thorow the ſigne of Gemini

whichis the 12 ſigne from Cancer which is her houſe, or that ſhe doth not beholde Cancer, or is in the firſt or twelfe houſes, ſhe is lykewiſe afflicted and hurt.

Alſo when ſhe ſuffereth an Eclipſe, or being in her increaſe hath her courſe with *Mars*, or in her decreaſe with *Saturne*, or doth not behold the place of her coniunction or oppoſition, immediately going before frō the place that ſhe is in, ſhe is likewiſe infortunate.

Alſo when ſhee is in *via combuſta* that is from the midſt of ♎ to the middſt of ♏, and after ſome opinions when hee is vnder the Sun-beames in the eccliptick lyne, he is ſayd to be in *via combuſta*.

It is to bee noted that ☽ *in* ☌ *of* ☉ ♄ ♂ *is impedit* 2 dayes, one day, that day. *before and after.*

It is to bee noted that ☽ *in* ☍ ☉ ♄ ♂ *is ſayde to be ympedit one day before and after.*

It is to bee noted that ☽ *in* □ *of* ☉ ♄ ♂ *is hindered 12 houres before and after.*

But of theſe dignities and debilities of the Planets here followeth a verye compendious Table wherein any may moſt redily behold al the accidents and Eſſentiall dignities and debilities belonging to the Planets.

Here followeth the Table.

Here followeth a briefe and ready Table of all the Fortitudes and Debilities of the Planets essentiall and accidentall.

Fortitudes.		*Debilities.*	
House.	5	*Combust or vnder the beames of* ☉.	5
Exaltation.	4		
Triplicitie.	3	*Retrograde.*	5
Terme.	2	*Occidentalitie of* ♄ ♃ ♂.	2
Face.	1	*Orientality of* ♀ ☿.	2
Free from combustion.	5	*In his detriment.*	5
In the center or hart of ☉.	5	*In his fall.*	4
Direct.	4	*Peregrination.*	5
Orientality of ♄ ♃ *and* ♂.	2	*Slow in motion.*	2
Occidentality of ♀ ☿.	2	*Application to infir.*	4
Encreasing light that is fro̅ the ♂ *to the* ☍ *of* ☉.	2	*Diminishing light.*	2
		Diminishing number.	2
Encreasing number.	2	*Ecclipse.*	5
In mutuall reception of { *house.* / *exalt.*	5	*Feralitie.*	5
	4	*In termes of infir.*	2
Between 2 fortunes.	5	*Voyde of course.*	2
♂ *with a fixed starre of his owne nature.*	5	*In the burnt way.*	2
Application to a fortune.	4	*Besieged or between 2 infirmities.*	5
Security.	5	*Partill aspect of* { ♂ / □ / ☍ } *with* ♄ ♂.	5 / 3
Partill aspect of { ♂ / △ / ✱ } *with* ♃ *or* ♀	5	*To these adioyned* ☽.	4
	4	♂ *with a fixed starre of euill nature.*	3
With these ☊ *addeth.*	3		5
Ioy by reason of the { *signe* / *place* }	3	*Disagreement of the quarter.*	2
	3	*Disagreement of Haiz.*	3
Hayn.	3	*Degree* { *Voyde.* / *Smokie.* / *Darke.* / *Lame.* / *Rotten.* }	1 / 1 / 1 / 1 / 1
Confirmitie of the quarter.	3		
Swift of course.	2		
Degree { *masc. or fem.* / *light.* / *full.* / *augmenting fortune.* }	2 / 1 / 1 / 1 / 1		

In the aſcend. or 10.	5	*In the* {12 8 6} *Houſe.*	5
In the 7. 4. or 11.	4		4
In the 2. or 5.	3		3
In the 9.	2		
In the 3.	1		

¶ *Fortitudes or Debilities of the part of* Fortune.

Strong and Fortunate.	*In the Signes.*	♉ or ♓	5
		♎ ♐ ♌ ♋	4
		♊	3
	In the termes of ♃ *or* ♀		2
	In aſpect of	☌	5
		△ *of* ♃ *or* ♀	4
		✶	3
To theſe adioyned ☊ *addeth*			3
Weake and vnfortunat in	*In Signes*	♈ *neither giueth nor diminiſheth.*	5
		♍	4
		♑	3
		♒	2
	In termes of ♄ *or* ♂		5
	In aſpect of	☍	3
		□ *of* ♄ *or* ♂	4
		☌	3
To theſe ☋ *adioyned addeth Debilities.*			

Alſo it is ſtrong or weake according to the houſe or place wherein it falleth, whereof you maye iudge in the former Table, as of the dignities of the *Planets*.

Of

Of the twelue houses of the Heauens.

CHAP. XI.

THe antient Astronomers which haue written of Astrologie, haue in diuers manners & sorts diuided the 12 houses: notwithstading for breuitie sake, wee will leaue the varietie of their opinions, and following onely *Iohn. Regiomontanus*, will diuide the houses by foure circles, which shall passe by intersexions, or cuttings asunder of the Meridian and Horizon, and diuide the Heauen into 12 vnequall parts, which are called houses. First of all the whole Sphere of the Heuen is diuided into foure parts by the Meridian and Horizon, the beginning of the which partes are called the Angles or chiefe poyntes of the Heauen. By these chiefe poyntes are vnderstoode the foure degrees of the ecliptick line, the which doe touch the meridian as well at mid-day, as at midnight, and the Horizon as well at the rysing as setting. These principall degrees are the cuspes or beginnings of the first, Fourth, Seauenth, and Tenth houses. And the other Houses are at all tymes to bee hadde and

found by the 4 foresayd circles, doe passe by two diuisions thorow the Meridian & Horizon, the distance of all which houses are equall in the quarter, the begynning therefore of those houses are taken frō those circles. For the first house beginneth with the East or rising Horison, & endeth according to the order of the Signes, with the succeeding circle, where the second house beginneth, and so going forward, the residue of the houses are had and found out. Among these, foure of them are called angles, the foure next, succeeding: and the last foure cadent or falling houses as in the figure following shall appeare. The 1 house is called the Ioy of ♀, the 3 of the ☾, the 5 of ☿, the 6 of ♂, the 9 of the ☉, the 11 of ♃, the 12 of ♄.

The Horizon diuideth the whole Orbe into twoo halfe Spheares distinguishing the 12 parts or houses vz. 6 aboue the earth as the 12. 11. 10. 9. 8. and 7. and 6. vnder the earth as the ascend. 2. 3. 4. 5. and 6.

The meridian diuideth the heauen into two halfes, that is to say, *Ascending* or *Orientall*, as the 10. 11. 12. 1. 2. 3. *Descending* and *Occidentall*, as 4, 5, 6, 7, 8, and 9.

Also the Horizon and Meridian doe diuide the heauen into foure equall partes or quarters.

The first quarter is taken from the cuspe or begynning of th'ascend. vnto the cuspe of the 10 house, and is called the quarter oriētal ascēding, attributed to childhood, masculine, sanguine, spring: it contayneth the 12, 11, and 10 house.

The second quarter is betweene the cuspes of the 10 and 7 house, & is called the meridian quarter, descending youth, feminine, chollerick, Sommer, it pos-

sesseth

ſeſſeth the 9, 8, and 7 houſe.

The third quarter is from the 7 houſe vnto the cuſpe of the 4, and is called the occidentall quarter, deſcending, manhood, maſc. melancholy, Autum. it includeth the 6, 5, and 4 houſe.

The fourth quarter is from the cuſpe of the fourth houſe vnto the poynte of the Horoſcope or Horizon, and is called the ſeptentrionall quarter aſcending, old-age, feminine, flegmatick, winter, it comprehendeth the 3, 2, and 1 houſe.

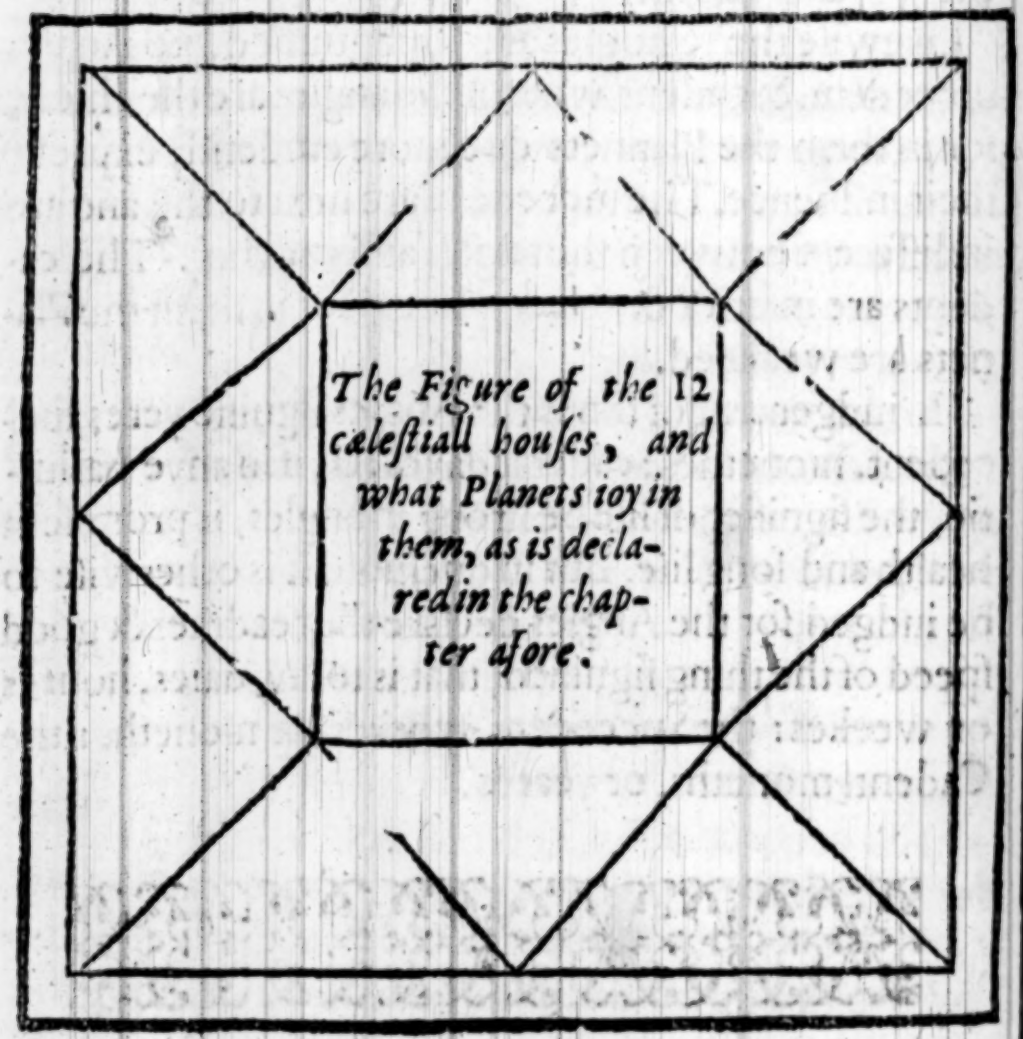
Likewiſe the 12 houſes are diſtinguiſhed into Angles ſuccedent. & cadent. wherof the angles are the chiefe, for in them the Plannets doe more euidently expreſſe their influence. The ſuccedent. are next to thē, and are indifferent between the angles and cadents. The cadents are inferior & abiect places, for in them the Planets are weakned.

In iudgement of times the Angles ſignifie yeres, ſuccedent. monethes: cadent. dayes: as if in anye natiuitie, the ſignifier of life be ſtrong in angles, it promiſeth health and long life. But in queſtions it is otherwiſe to be iudged, for the Angles declare the readines & good ſpeed of the thing ſignified, that is to ſay, daies, houres or weekes: the Succedent. weekes, or moneths: the Cadent. moneths, or yeares.

The Dignities of the Howſes doe follow ſucceſsiuely in this manner.

1 10 11 7 4 5 2 9 3 8 6 12.

So that the 1 is preferred before the 10. and the 10 before the 11. &c. but *Ptol.* preferreth the 10 before the firſt.



Of

Of the ſignification of the houſes.

CHAP. XII.

NOW that we haue ſhewed the diuiſion of the Howſes, wee will alſo intreate of the ſignifications of the ſame, for euery Houſe hath his owne proper ſignification, as there be alſo proper Lords of the Triplicitie of the houſes. By the Lords of the triplicitie of the houſes is vnderſtood the Lorde of the Triplicitie of the Signe which maketh the houſe whereof wee haue ſpoken before in the thyrde Chapter.

Of the houſe which is called Lyfe.

The firſt houſe which is the Angle of the Eaſt and called the Horoſcope ſignifieth the lyfe and bodye of him that is borne, or that doth aſke the queſtion, and is the beginning of all thinges, as of Elections, life & byrth, and is therefore called Life. Alſo it ſignifieth health, ſicknes, complexion, ſpirit, firſt age, and al accidents of the body, his configurators ♈ and ♄, for if ♄ be fortunate in this houſe not hindered by ♂ nor by mean Pla: ☽ ♉ or ☉, he ſignifieth long life and health, & the more being fortunated of ♃ or ♀, ſom attribute ☽ to be conſignif. becauſe it is cold and dry, and therfore enemie to nature of the parts of the bodye, it ruleth the head: of colours white: Ioye of ♀.

The

The first Lord of the Triplicitie sheweth the life and nature of him that is borne, or that demaundeth the Question. By the same is knowne also what he doth loue or hate in the beginning of his life.

By the second Lord wee doe iudge the force and strength of his body, and the middle age of his life. The third hath the same significations which the two first Lords had, and gouerneth old age.

Of the second house called Hope.

The second is the house of substance, riches or seruants, and therefore is called *Hope*. Also all gaine gotten by labour, houshould stuffe, config. ☌ ♃: it ruleth the necke, of colours greene, it is fortunate of ♃, vnfortunate by ♂ and ☉. The first or the second Lords of the Triplicitie, which of them is strongest shall be iudged the author or giuer of the substance or riches, notwithstanding the first Lord giueth at the beginning of mans life, the second in middle age, and the third in the end.

Of the third house, which is called the Goddesse or the house of Bretheren.

The third house sheweth vs all thinges touching Brethren, sisters, cousines, changes, small iourneis, kindred, faith and religion. Wherefore it is called the Goddesse. Configurators ☍ & ♂, it ruleth the shoulders, armes, and handes, of colours the croceall. Ioy of ☾. And the Lords of this Triplicitie haue the same

signification,

signification, the first Lord signifieth the greater or elder brethren, the seconde the middle: the thirde, the least or yongest.

☞ Of the Fourth called the house of Parents.

By the fourth which is called the house of Parents, we iudge of Fathers, Houses, Lands, and antient heritages (but not alwayes of those that are dead) and of gardens, waters, woods, pastures, &c. & all things vnmoueable as of Castles, and other like things, & what maye happen after death. By the same also we doe gather a certaine & true iudgement of hidden Treasures and all thinges hidden in the earth, & finally of the end of all things, configurators ☽ and ☉ of partes, the brest, spleene, Lungs or Lights, of colours redde, it is fortunate of ♀, & infortunate of ♂ and ♄. By the Lords of this Triplicitie one shal know what wil follow. The first Lord giueth Iudgement of the Fathers. By the second we know al things touching Castles and Cities. By the thyrde, the end of all thinges is determined.

☞ Of the fift house named the house of Children.

The fift named the house of Children, hath his signification of them, of loue, of Embassadors & messengers, and of gyfts, ioyes, playing, banquets, apparell, configurators ☌ ♀, ioy of ♀: of colors, hunney colour, it gouerneth the stomack, Lyuer, Hart, Sinewes, sides, backe, fortunate of ♀, vnfortunate of ♂ and ♄. The

firſt Lord of that Triplicitie ſignifyeth the Children or their life. The ſecond loue: the thirde Embaſſadors, meſſengers, or gyfts.

Of the ſixt houſe, called the houſe of health, or Sickneſſe.

The ſixt houſe doth ſignifie infirmities & Sickneſſe, chiefly afflicting theſe, ſeruants & maydes: by the ſame alſo may be iudged al that ſhall happen before old age, or end of lyfe, alſo chaungings and remouinges from place to place, and all ſmall beaſts and cattell are ſignified. Confyguratorsm and ☿ and it ruleth the inferiour part of the belly, it ſheweth blacke colour, ioye of ♂. By the fyrſt Lord of the Triplicitie, you ſhall know the Maladies, diſeaſes & griefes that ſhall happen by them. by the ſecond you ſhall iudge of ſeruants. And by the thirde of the profyte and commoditie that ſhall come by them, and of the ſmall cattell with their multitude and ſtore.

♎ *Of the ſeuenth houſe named Mariage or a Wife.*

The ſeuenth houſe is the houſe of Mariage, women, contentions, warres, publique enemies, baniſhments, robberies, and it is the end of middle age. It is alſo the houſe of buying & ſelling, & of run-awaies, theſts, rapines & all wickednes, & of times it ſignifyeth death, becauſe it is oppoſite to the fyrſt, his config. ♎ and ☽ it ruleth the thighes and haunches, & the nauell downward,

ward, it hath of colours blacke.

The fyrſt Lord of the Triplicitie giueth Iudgement of Mariage and women, the ſecond of contentions, the thirde of the lawfull or vnlawfull ioyning or coupling.

♑ *Of the Eight called the houſe of Death.*

This houſe is the ſignifyer of Death, labours, ſadnes, and heauineſſe, heritage of dead men, and the end of the lyfe. For whiche cauſe it is called the houſe of Death: alſo hidden Treaſures, deadlye poyſons, feares, confygurators, ☊ and ♄, it ruleth the wombe, bladder, ſtones, yarde, it cauſeth the ſtrangury, collick and ſtone, hemorods, of coulors white. The fyrſte Lord of that Triplicitie is Lorde of the Death: the ſecond teacheth precepts and olde antient thinges: and the thirde, the heritages of the dead.

♐ *Of the Nynth called the houſe of Religion, or God.*

By the nynth houſe, Religion, Fayth, Viſions, wiſedome, the deitie, the true worſhipping, rumors, and tales, dreames, declarations of thinges to come. Embaſſadors, long iourneys, and the halfe of mans lyfe is fore-knowne, and it is called the houſe of Religion or God. Alſo eccleſiaſticall dignities, wiſedome, Arts, confyg. ☿ and ♃ who being placed in the 9 ſignifyeth true religious perſons, of colours it hath blacke, it ruleth the fundament, buttocks, & hipps, ioy of ☉ who doth fortunate it, and is infortunated by ♂ & ♄. The

first Lord of the Triplicitie sheweth the peregrinations or long iournies, with the accidents which shall happen in them: the second Lord is the ruler of fayth and Religion with their accidents: the thirde is the interpreter of dreames, & the gouernour of wisedome.

♑ Of the Tenth house, called the middle of the Heauen.

This tenth is a Royall house: for by this we learne to iudge of Empire and rule, dignities, offices, arts, mothers, and of all things that are stolen, & this is called middle or Angle of the Heauen, the misterie or Art that a man is inclined vnto, it signifieth the hafe of the yeares of lyfe consignif. ♉ and ☽, it ruleth the knees and hammes, of colours red: fortunated of ☉ and ♃ infortunate of ♂ and ♄. The first Lord of the triplicitie is moderator of the workes and aduauncements: the second giueth dignitie & boldnesse: the third signifieth the stabilitie or continuance of the dignities or aduauncements.

♒ Of the Eleuenth house, which is called the good Spirite.

The Eleuenth house is the house of Hope, trust and confidence, of footemen, of the ayde and helpe of the King, & of him which is most in fauour with the King. Of this house also is iudgement taken for prayse and commendation: also the familiar friends with whome one liueth, his consignif. ♒ and ☉: ioy of ♃, it ruleth the

the legs to the ancles, of colors it hath the croceall coloure it is fortunated of ♃, and weakened by ♂ and ♄. The first Lord of the Triplicitie is the giuer of faith, fauour, confidence, and boldneſſe. The ſecond of labours. The third is the foundatiō of all the commodities and profites that come of the labours.

☞ *Of the twelfth houſe which is called the Euill ſpirite.*

This twelfth houſe which is called the *Euill ſpirite*, giueth a true and determinate iudgement of priuie & ſecret enemies. Deceiuers, enuious perſons, impriſōments, euill thoughts, whiſperinges, great beaſts, and cattell, and of all things good and euill, which happen in the trauell of women, and of harlots: alſo it ſignifieth hatred, and diſſentions, and of certen diſeaſes and ſickneſſes: his conſignificators of ſignes ♓, of planets ♀. Ioy of ♄, it ruleth the feet and gowt, of colours it hath the green. The firſt Lord of the triplicitie is Lord of the ſecret enemies. The ſecond of the labours & ſorowes. And the third of the beaſts and cattell: and theſe are the chiefe points briefly touched, diligently to be committed to memorie touching the ſignificatiōns of the twelue houſes.

By what meanes the other ſignification of the Howſes may be found out.

CHAP. XIII.

NOW hauing throughly conſidered and wayed the firſt and principall ſignifications of the houſes: it is eaſie to finde the reſt, nũbring them ſucceſſiuely, according to the naturall order and progreſſion of the ſignes. The ſecond houſe doth alwaies giue certaine iudgements of the ſubſtance or riches of the houſe that goeth before him. The third houſe of the Brethren. The fourth of the Father and heritage, and other ſignifications pertinent vnto the fourth houſe. The Fift houſe of Children. The Sixt houſe of Infirmities and ſeruants. The ſeuenth houſe of Wiues and women. The eight houſe, of Death. The ninth houſe, of Religion. The tenth houſe, of rule and dominion. The eleauenth of friendes. The twelfth giueth Iudgement of ſecret enemies, whereuppon they are named with theſe names, *Life*, *Hope*, *Goods*, *or Brethren*, *Parents*, *Children*, *Health*, *Wife*, *Death*, *Religion*, *or God*. The *Middle of the heauen*, the *good ſpirite*, & the *euill ſpirite*: by theſe names & places as *Iulius Firmicus* affirmeth, iudgement is giuen vpon

the whole byrth of man, the which if they be diligently looked vpon and marked what dominion the Planets haue in them, there is nothing whereof you ſhall not be able to giue true Iudgement. Theſe ſignifycations are not onely gathered beginning at the aſcendent, but alſo take their beginning at euery houſe, whereby it comes to paſſe that the other houſes haue more diuers and almoſt infynite ſignifycations, wherefore that this doctrine may the better bee vnderſtanded, wee will giue you an example of the firſt and ſecond houſe.

☞ *Of the firſt houſe.*

For ſo much as the firſt houſe is the ſecond from the twelfth, it giueth iudgement of the ſubſtance, ryches, and ſeruants of the ſecret enemies, and forſomuch as it is the thirde houſe from the eleuenth, it ſignifieth the brethren of friends & other things which the third houſe doth ſignifie.

And becauſe it is the fourth from the tenth houſe, it ruleth the Fathers of Kinges and their heritages and Caſtles, it ſignifyeth alſo the Children of religious perſons, becauſe it is the fyfth frō the nynth houſe, it hath alſo rule ouer ſeruants and ſickeneſſe, of familiars and open enemies, and of women that doe not dwell with their húsbandes, becauſe it is the ſixt houſe from the eyght, and becauſe it is the ſeuenth from the ſeuenth houſe, it ſignifyeth the wiues of open enemies. Touching the death of ſeruants, alſo it gyueth iudgement becauſe it is in the eyght place from the ſixt houſe, it ſheweth alſo the Religion and long iournies of children,

dren, being the ninth house from the fifth: likewise, being the fourth house from the tenth, it sheweth the dignities and aduancements of the fathers, it declareth also the friends of brethren being the eleauenth from the third house: and finally it sheweth the secret enemies of the ministers or seruaunts, because it is the twelfth from the second house.

ꝛc. of the second Howse.

By like reason and order, the second house giueth iudgement of the brethren and sisters of the open enemies: also it representeth the fathers of friendes, because it is the fourth house from the eleauenth: it gouerneth likewise the children of Kings, being the fifth from the tenth: it giueth iudgement also of seruants, and sicknes of religious persons, as that which by naturall order hath the sixth place from the ninth, by this the wiues of our familiers and enemies are knowen as being the house of mariage, and the seuenth from the eight: but the eight house hath not this signification of his owne proper nature, but bicause it is the second succeeding the seuenth house which doth principally signifie wiues and enemies, by the second the cause of the death of wiues is knowen, because it possesseth the eight place from the seuenth house: also the religion of seruants and their long iourneis are knowne by the second house, because it is the ninth from the sixt.

The dignitie and aduancement of the children is gathered from it, because it is the tenth from the fifth house, it signifieth also the friends and estate of fathers being

being the eleauenth houſe from the fourth houſe. Finally, it ſignifieth the ſecret enemies of brethren, becauſe it is the twelfth houſe from the third: and in this ſort we muſt iudg of the other houſes. Notwithſtãding theſe ſignifications doe ſtretch it farther, as if any man would aſke in what houſe the ſubſtance or riches of the Vncles is to be placed: firſt it is to be conſidered what houſe hath the dominion or rule of Vncles: that it may be the better knowen, you muſt looke which of the twelue houſes is the third to the fourth houſe, becauſe the fourth houſe doth ſignifie the Father: and the third houſe from any other houſe doth ſignifie the Brethren. Therſore the Sixt houſe, which is the third houſe from the fourth, doth ſignifie the Vncles on the Fathers behalfe, and the ſubſtaunce and riches of the Vncles is contained in the ſeuenth houſe, becauſe it is the ſecond houſe to the ſixt. There may many other and diuers ſignifycations be founde in euerye houſe, the which who ſo doth vnderſtand rightly that which already is ſpoken, ſhall eaſily fynde it out. Wherefore for breuities ſake, we will goe in hande to ſpeake of other matters briefly.

How to finde out the Lord of any house, which of the Arabians is called Almuten.

CHAP. XIIII.

HAuing declared as briefly as maye be the signification of the 12 houses, wee will also according to the doctrine of the auntient Astronomers, shew you the meane and wayes to finde out that Planet which shall rule in euery of the: the which of the *Arabians* is called the *Almuten*, in Latine *Dominum*, and in English the *Lord*, beginning therefore with the Diffinition of the name, this *Almuten* is as much to say, as vanquishing or surmounting, and therefore is called the Lord. The Lord therfore of the ascendent or of another house, is the Pla: which hath most dignities, or greatest strength in that place. If then thou desire to know what Planet is Lord of the ascendent, looke what signe and what degree of the Signe is in the beginning of the first house. If with that signe and that degree you doe enter into the Table of the dignities of the Planets, and place your Index vpon the degree of the signe found out by and by vnder the Index, directly vnder the lyne of the same shall appeare all the dignities of the Planets, as for example, if a question be opposed whose ascendent is the

fift

fift degree of Aries, and you would knowe the Lorde thereof, placing your Index vppon the fifte degree of Aries in the Table of the dignities of the Planets, I doe see the *Sunne* to bee exalted in Aries and therefore to haue foure vertues. Then you see that although the exaltation of the *Sunne* bee in the 19 degree of Aries yet it stretcheth throughout the whole signe as the exaltations of the other Planets doe, he hath also a dignitie of a Triplicitie because the question is by day, and therefore hath three vertues, but *Mars* because Aries is his house, hee hath there fiue dignities and one by a face: *Iupiter* also Lord of a terme, hath there two dignities, the *Sunne* therefore is Lord or Almuten of the ascendent because he doth excell with most dignities, for he doth surmount by the dignities of the exaltation and triplicitie, hauing foure giuen him for his exaltation, and three for the triplicitie, which are seuen, *Mars* hath sixe dignities, fiue for his house, and one for hys face: *Iupiter* hath only two for his terme, but yf that 2 Planets be found hauing like dignity in the same place, then must it be marked if any of them be in the ascendent within 2. 3. or 4. degrees neere to the beginning of the fyrst house, for that Planet although it hadd but two dignities shalbe Lord, and the other although he had all the dignities that hee might haue in the same place, yet because of his absence he shall not be Lord, if none of them be in the ascendent, then looke they doe behold the ascendent, for he which beholdeth yt with the better or stronger aspect shalbe Lord, if none of them doe behold the ascendent or bee equall in aspects, then which of them is strongest in the Heauen,

that is, if one of them be in an Angle, and the other in a succeeding house, or one in a succeeding, and the other in a falling house, that which is in the Angle or succeeding house, shal bee adiudged the Almuten or Lord. If it still happen that they bee equall in dignities, then looke which if them is in degree most agreeable to his nature, as if it shoulde bee a masculine planet in a masculine degree, a feminine in a feminine, or in a light, darke, deepe, voyde, azemene, or degrees that dooth increase fortune, then which of them shall appeare strongest, shall bee the Lord: Finally, if they bee in all poynts alike, then the house is preferred before the other dignities, and the exaltation before the Triplicity, the Triplicitie before the tearme, and the terme before the face, as for example: A question being proposed for the daye tyme: Whose ascendent is the two & twentith degree of Aries, the Lord whereof you woulde knowe: therefore setting your Index vpon the 22 degree of Aries, in the Table of dignities aforesayde, straight-wayes it will appeare, that Aries is the house of *Mars*, and hath also his tearme in the same degrees, wherby he possesseth in the same place 7 dignities, fyue by his house, and two by his tearme. Likewise the *Sunne* hath seauen dignities, foure by his exaltation, and three for his diurnall Triplicitie. *Venus* hath onely one for a face: Now it is doubtfull which of these two shalbe adiudged Lord: but because the *Sunne* is found in the beginning of the tenth house beholding the ascendent with a quadrat aspect, and *Mars* in the sixt house hauing no participation with the ascendent, the *Sunne* shalbe the Lorde of the ascendent:

not-

notwithſtanding *Mars* ſhall be partaker with the *Sunne*, becauſe of his dignitie which he hath in Aries, & beareth rule with the *Sunne* in the aſcendent, although the *Sunne* be the chiefe Lord. In lyke ſort are the Lords and rulers of the other houſes to be ſearched & founde out. Yet after ſome mens opinion whoſoeuer be Almuten, yet the Lord of the houſe is more properly ſignificator of the thing ſignifyed.

By what meanes by the helpe of the Tables placed in the Ephemerides, the Fygures or houſes of Heauen are to be erected in euery houre of the day.

CHAP. XV.

ALbeit there be diuers and ſundrye times of the daye, in the which the Cæleſtiall fygures or houſes maye bee erected, notwithſtanding we haue reduced them onely to 2 times, that is the Noone time, and the after-noone time. This after-

after-noone time is reckoned from the Noone of the one day, till Noone of the daye following, reckoning from one of the clock, vnto the end of 24 houres, but firſt we will ſpeake of the erection of the houſes for the Noone time, becauſe it is moſt eaſie, and afterwarde for the after-noone. If you will then erect a Celeſtiall fygure for the houre of the Noone: firſte frame your fygure after the manner Aſtronomicall, then you muſt ſeeke out the true place of the *Sunne* in your Tables of the *Ephemerides*, the which you ſhall finde directly ouer againſt your determined day, in the Table that ſerueth for your yeare. This degree being founde with the minutes, if there be any, place it in the Cuſpe or beginning of the tenth houſe togither with the Character of the ſigne, wherein the *Sunne* is the ſame day, this being done, you muſt ſearch amongſt the Tables of the houſes, for that Table which is calculate for the altitude of the Poule of your region or place, in the which Table you muſt ſeek out the Collumne of the houſes, vnder the which is placed the ſigne, wherein you founde the *Sunne* that day, & vnder the title of the tenth houſe adding or leauing certaine minutes, you ſhall finde the whole degrees, amongſt the which hauing founde the degree of the *Sun* in the right line, leading to the right hand, you ſhall find the degrees with the ſignes, which ſhall be ſet in the eleuenth, 12, 1, 2, and 3 houſes, as the tytle ſet ouer thē doth teach you: and ſo haue you ſixe houſes of the figure erected, the other ſixe houſes are founde out by the contrary ſignes, with their contrary degrees, but if your time of your figure be ſpoken for the after-noone, after the ſame maner you muſt ſeeke

out

out the degree of the *Sunne* for your houre appointed, leauing as it is aforesaid, the minutes if they be vnder 30, or putting to one degree if they be aboue 30, you must enter as before into your table which serueth for your place, and in the columne, vnder the which is placed the ligne where you found the *Sunne* that day and houre, vnder the title of the 10 house, going directly to the left hand in a little columne, whose inscription is *Tempus a meridie*, that is to say, the time after noone or mid-day, you shall see the houres and minutes of the noone tyde, vnto the which the houres and minutes of the time supposed are to be added, also because the *Sunne* in sixe houres space doth run 15 minutes of a degree of the Zodiack, by his propermotiō, & to those 15 minuts doth answere one quarter of a degree, of the Equinoctiall, the which quarter is in value one minute of time. Therefore for euery sixe houres in the after-noone adde one minute of time vnto the number that is gathered together. But if the number of houres & minutes gathered together, doe surmount 24, then take away those 24, and the residue which remaineth so gathered togither, and seek it out in the table of the houses in the little Columne intituled *Tempus a meridie*, and if you find not the same number take the next lesse before, and so shall you commit the lesse error, and directly toward the right hand in the right line ouerthwart shall appeare the lignes and degrees of the sixe houses, that is of the 10. 11. 12. 1. 2. and 3 houses. The other sixe houses are eatily found by the opposite lignes and degrees: I will not heere striue, if any man being skilfull in Arithmetucke will erect his

houses

houſes after a more exact manner, for mee I leaue it to his owne diſcretion. In this place I onely goe about to teach thoſe that are ignorant and wouldе learne the Art, preſcribing vnto them whole degrees, leaſt by the diffycultie and hardneſſe in reducing of them into minutes and ſeconds, I might ouerburden and ſurcharge their wits and Capacities.

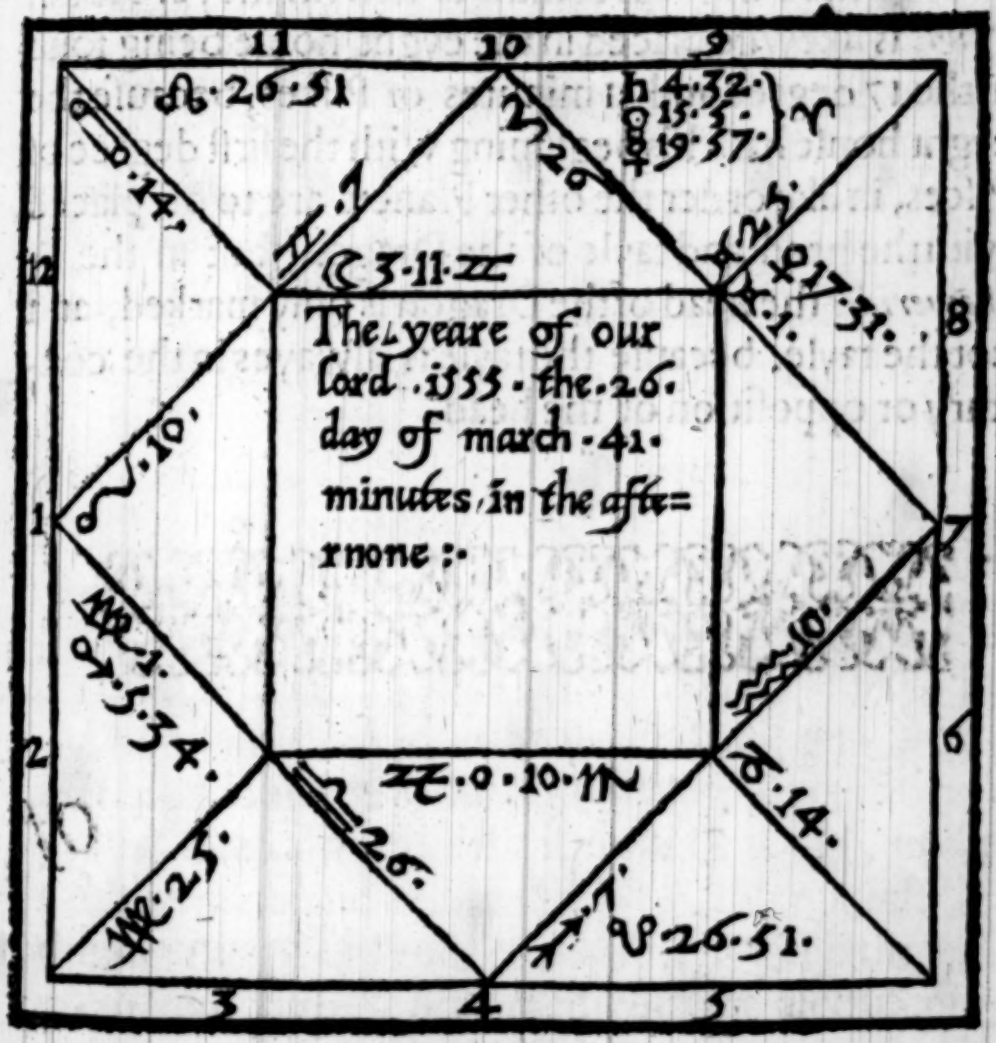
¶ *Of the manner howe to place the Planets in the Fygure.*

CHAP. XVI.

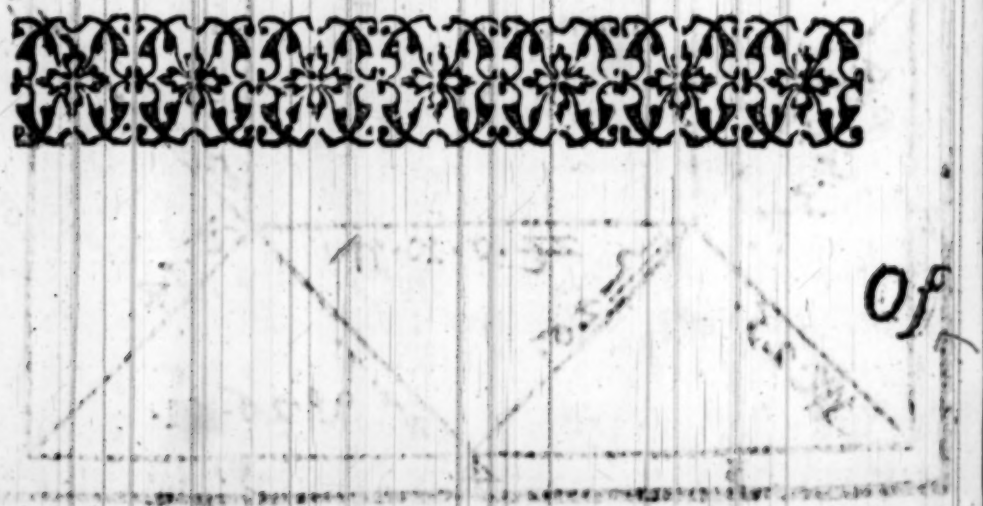
THE fygure being erected, all the Plannets together with the head and tayle of the Dragon, are fytlye to bee placed in it, which is done by this meanes. The place of the Planet being founde out in the *Ephemerides* for the houre propoſed, muſt likewiſe bee fought out in the houſes, which beyng founde, you ſhall place your Planet there. But it happeneth many tymes, and that verie often, that the Cha-

Character of the ſigne of the place of the planet is marked in ſome houſe, in the which the Planet is not to be placed, becauſe the degree of his place is in another houſe, in the which (as by example following ſhall appeare) the Planet with the degree, minute, and Character of the ſigne is to be placed: For the character of the ſigne is written againe when as there is another ſigne marked in the beginning of any houſe.

Hereafter followeth the Figure.



In this Figure the *Sunne* is found in the 15 degree of Aries, wherefore hee is to bee placed in that houſe whereas the 15 degree of that ſigne ſhall be found, but that degree is not in the tenth houſe, although the character of Aries be there marked but in the ninth houſe becauſe that houſe hath his beginning with the 25 degree of *Piſces*, and doth end with the 26 of Aries. Therefore in the ninth houſe the *Sunne* muſt be placed with his degrees, minutes, and character of the ſigne of Aries, as appeareth in the example before placed: in the ſame houſe are likewiſe placed *Saturne* & *Mercurie* with their degrees & minuts wherin they are foūd. *Venus* is likewiſe placed in the eyght houſe being foūd in the 17 degree and 31 minutes of Piſces, becauſe the eyght houſe hath his beginning with the firſt degree of Piſces, in like order the other Planets are to be placed with the head and tayle of the Dragon, but in the *Ephemerides* the head of the Dragon is only marked, and not the tayle, becauſe the tayle is alwayes in the contrary or oppoſition of the head.



¶ *Of certaine parts, and the waye and meane how to finde them out.*

CHAP. XVII.

THE part of fortune is likewiſe to be placed in the figure, like as alſo the part of life & death, & of the Planet which is cauſe of the death, which is called the interfitient or killing Planet: if the queſtion bee touching any ſicke body, the finding out of the which wee will nowe preſently teach. The part of lyfe in the day time is gathered from *Iupiter* to *Saturne*, and in the night contrariwiſe, and both times are proiected from the aſcendent.

The part of fortune in the daye time is taken from the *Sunne* vnto the *Moone*, and in the night from the *Moone* vnto the *Sunne*, and both day and night, like the part of life is added to the aſcendent.

Ptol. doth alwayes take it from ☉ to ☽, except a full *Moone* come before the Natiuitie or queſt: and therein the ☽ is ſtronger then the ☉, and then it is taken from ☽ to ☉ proiected from the aſcendent.

The part of death as well by night as by day is gathered from the *Moone* to the degree of the eyght house, and is proiected from the signe wherein *Saturne* is.

The part of the interficient or killing Planet is reckoned in the day time from the Lord of the ascendent to the *Moone*, contrariwise from the *Moone* to the Lord of the ascendent, and is proiected from the Lorde of the ascendent.

Therefore when you will finde out or search the place of anye of these parts, first bring your Signes into number in order, so that Aries may be in the first: Taurus in the second, and so orderly place, that Pisces may be found the twelfth, as followeth.

Aries,	*Taurus*,	*Gemini*,	*Cancer*,	*Leo*,	*Virgo*,	*Libra*,
1	2	3	4	5	6	7
Scorpius,	*Sagittarius*,	*Capricornus*,	*Aquarius*,	*Pisces*.		
8	9	10	11	12		

Then take awaye the place of the Planet from the which yee beginne to reckon vnto the other, from the place of that whereunto you doe reckon, and put the differences that remayneth, vnto the degree ascendent, or to some other signe or place of the Zodiack, as in the exposition of that part is before sayd. But if there can no substraction bee made, then put 12 signes vnto the signes and degrees from whence the substraction should be made.

Then accounting frō the beginning of Aries, wheras the number shall end, there shall that part be placed,

as

as for example; if you woulde finde out the place of the part of fortune in the fygure before placed because it is a daye figure, the place of the *Sunne* is to bee subtracted from the place of the *Moone*.

The place of the *Moone* is two signes, 3 degrees and 11 minutes: the place of the *Sunne* is onely 15 degrees and 5 minutes from the first minute of Aries. If then you doe subtract 15 degrees and 5 minuts, which is the place of the *Sunne*, by Astronomicall subtraction from 2 signes, 3 degrees, and 11 minutes, there will remaine 1 signe, 18 degrees, and 6 minuts, which being added vnto the degree ascendēt, maketh 5 signes, 28 degrees and 6 minutes, because the ascendent is of 4 signes and 10 degrees: then taking your beginning frō Aries, the part of fortune shall bee placed in the 28 degree and 6 minutes of Virgo: or elle the part of fortune is thus taken more redily & truly, take the distance between the Luminaries, viz. from ☉ to ☽ by day: but by night contrary, and adde it to the degr: ascending, as in the former example, the distance

	S.	*Gr.*	*Min.*
From ☉ *to* ☽.	1	18	6
to which I add the deg. asend. }	♌	10	0
the whole summe.	1	28	6

which accompted from ♌ endeth in the 28 degr. 6 m. of ♍.

Another way more ready.

Note how farre the ☽ is from the ☉, so farre is the part of fortune from th ascendent, which is done after

the former example. In this order muſte you proceede in the finding out the true places of the other parts before mentioned. Alwayes this is not to bee forgotten, that in all them the difference is not to bee added to the aſcendent, as in the part of fortune, whereas the difference is to be added to the place of *Saturne*, notwithſtanding in euery part yee muſt take your beginning from Aries.

Of ſuch thinges as are to be obſerued before you giue Iudgement of any queſtion.

CHAP. XVIII.

NOW hauing erected your fygure, and placed your planets with the parts in the ſame, as is before ſhewed, before that you doe giue iudgement vpon any queſtion, certayne thinges are diligently to be cõſidered, leaſt error be cõmitted in the ſame. Firſt therefore the 7 houſe and the Lord therof, are to be cõſidered, for if the 7 houſe be letted by the aſpect or preſẽces of malygne Planets, or that his Lord be letted, that is, if hee bee in his fall, or retrograde, or combuſt, or otherwiſe hindred by miſfortunes aforeſayde, you may not ſafely giue iudgement, fearing to commit error. For *Ptol.* in the 14 *Aphoriſme* of his *Centiloquium* ſayth: In how great error ſhall the *Aſtronomer* be wrapped, when the 7 houſe and the Lord therof are afflicted? Furthermore it is diligently to be mar-

ked whether the queſtion bee radicall or no, which is knowne if the Lord of the aſcendent and Lorde of the houre be one, or of one Triplicitie or nature. For this conſtellation riſing, the queſtion is radicall, cõtrariwiſe it is not, and therefore abſolute iudgement is not to be giuen. Here note that the firſt euill extendeth no further then when the queſtion demaunded doth not appertaine to the 7 houſe, for then it taketh no place, but rather ſheweth that the queſtion demanded ſhal haue ill ſucceſſe or effect. Likewiſe neither the firſt nor ſecõd rules do not hold in natiuities, neither in any queſtion where the certeyne houre of the thinge done is knowne and giuen. *Ganiuetus* giueth warning to the Aſtrologian of theſe things, eſpecially if the aſcendent be the latter degrees of anye ſigne, the queſtion is demaunded *Tentandi cauſa*, or for deceite: Alſo if ☽ be in the latter degrees of any ſigne, hee commeth of miſchiefe to intrap thee, and the rather if ſhe be aſpected of the infortunes or ſeperated from one of them.

Of the ſignificators, and how for to finde them out.

CHAP. XIX.

Efore that wee come to gyue iudgement, we muſt learne to knowe what the ſignificators are, & who they are, & how to find them out. The ſignificator then is both the houſe that ſignifieth the thing demanded, & the pla: which hath moſt dignities in

in the ſame houſe, which is called the Lord of the houſe: of the finding out whereof we haue already ſpoken. When as therefore any queſtion is prepoſed, the Aſcendent and his Lord are to be attributed vnto the *querent*, or mouer of the queſtion, and the houſe that ſignifieth the thinge that is demaunded, and his Lord, are attributed vnto the queſtion or thing demaunded: the *Moone* which in euery queſtion is common, is attributed alwaies with the aſcendent and his Lord, vnto him that moueth the queſtion: as for example, if a man ſhould moue a queſtion to enquire of the ſtate of his brother, the aſcendent, & the Lord thereof, and the *Moone*, are giuen vnto the *querent*: but the third houſe and his Lord are giuen vnto the brother. Or if that any man ſhould enquire of the diſeaſes and ſickneſ of another, the Aſcendent, his Lord, and the *Moone*, are ſignificators of the Patient: but the ſixt houſe, and the Lord thereof, doe ſignifie the diſeaſes: and in this manner is to be dealt in all other queſtions. Notwithſtanding it is to be knowen that many times you muſt take many ſignificators, as in thoſe thinges which are done by Perſonages or Ambaſſadors comming between, as in bargainings, treaties of peace, mariages, and ſuch other like: for in theſe things with the aſcendent and his Lord, and the Moone, the Planet frō the which the Moone is ſeparate, is to be ioyned. And the Planet whereunto the Moone doth apply, with the houſe that ſignifieth the thing demaunded, with the Lord of the ſame houſe, is to be giuen to the queſtion. Alſo they doe ioyne to the ſignificators, any Planet which hath any communitie or fellowſhip with the

ſignification of the thing. As for example, a man propoſeth a queſtion of a future mariage. Here the aſcendent with his Lord, and the Moone with the Planet from which ſhe is ſeparate, is giuen vnto the *querent*: but the ſeuenth houſe and the Lord thereof, and the Planet whereunto the Moone doth apply, you ſhall giue vnto the thing that is demaunded. But if it be a man that is the *querent*, you ſhall ioyne the Sunne vnto the other ſignificators, becauſe the Sunne doth ſignifie a man. But contrariwiſe, if it be a woman, *Venus* is ioyned vnto the ſignificators, becauſe ſhe ruleth the woman, and the *Sunne* to the thinge that is demaunded: and thus muſt you doe in all other queſtions. For their diſpoſition eyther one to another, or to the fortunate or vnfortunate Planets, doth ſhewe what ſhall come to paſſe of the thing demaunded. Thus we haue ſufficiently ſpoken of the Significators, and now wee will happily haſten to the Iudgements.

How many wayes, thinges are brought to perfection and end.

CHAP. XX.

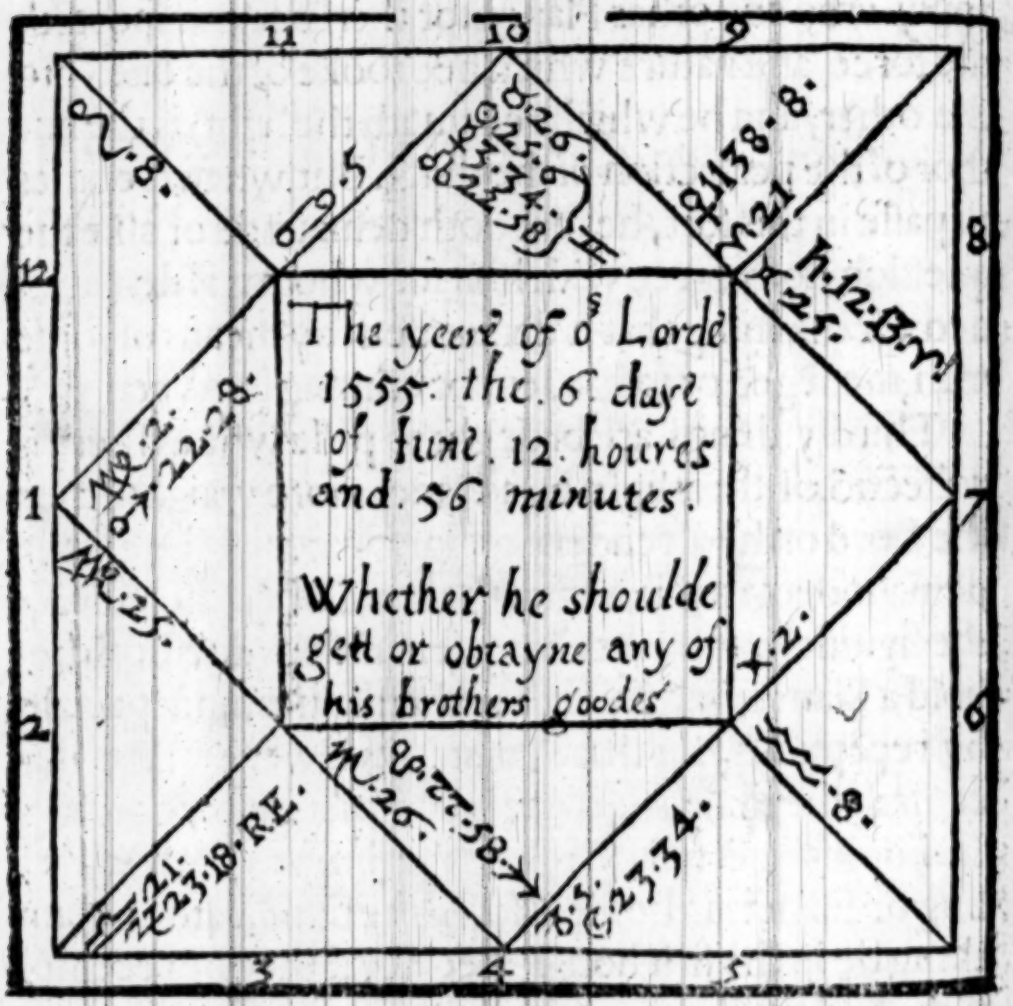
HAuing finiſhed our treatiſe ſufficiently touching the ptinciples of this ſcience and obſeruations neceſſary. Now the right order calleth vs to the ſetting downe of the right Method and waye to bring thinges to their perfect end & ſcope. Therfore we will now ſhew how many waies thinges may be perfected, the which happeneth by 4 meanes and wayes, that is to ſay, by coniunction, by tranſlation of light and nature, by collection of lighte, and by being in houſes: when as therefore the Lorde of the aſcendent, the ſignificator of the thing demanded, bee eyther corporally ioyned, or by aſpect, the thing demaũded without al doubt ſhall come to paſſe, ſpecially if the coniunction be in the aſcendent. Notwithſtanding it ſhall come to paſſe but with ſome difficultie, if it happen the coniunction to be in the houſe that ſignifieth the thing that is demaunded.

Secondly it is brought to perfection by tranſlation of light and nature, that is when as the ſayde ſignificators are ioyned by coniunction or aſpect, & that ſome other Planet doe ſeparate himſelfe from one of the ſignificators, of whom he hath been receiued, & applieth

to the other ſignificator before that he doth behold or apply vnto any other Planet, for then hee tranſporteth the force and nature which hee tooke of the one vnto the other, and he which receiueth the light, is the author of the perfection of the thing. But when it comes to paſſe in this ſort, he that doth demaunde or aſke the queſtion doth agree with him for whom it is demaunded, for the thing that is demanded, by meanes of ſome man, meſſeger, or iudge, ſent or cõming betweene thẽ.

Thirdly, things are brought to paſſe whẽ as there is collectiõ of their light by a Planet more waighty then the Lord of the aſcendent or ſignificator of the thinge demaunded, that is, when the Lord of the aſcendẽt & the ſignificator, or the thing demaũded doe both behold a Planet waightier then themſelues, and ſpecially by receptions, for that Planet is as it were iudge that cauſeth the things to come vnto intier perfection.

Fourthly, & finally, things are finiſhed by the dwelling of Planets in houſes, for if the ſignificators of any thing be in the firſt houſe, ſpecially if they be receiued it doth argue the thing ſhall come to paſſe without any labour. But if the Lorde of the Horoſcope or the *Moone*, or any of the ſignificators of the *querent* bee in the houſe of the thinge demaunded, it ſheweth that it ſhall come to paſſe, but with much labour and trauell. Theſe things by example ſhalbe made playner, let this therefore be the example. In the yeare of our Lorde 1555, the 6 day of Iune, houre 12, minutes 56, there was a queſtion propoſed by one, whether he ſhoulde get or obtaine any of his brothers goods: at the which houre the figure of the Heauen was erected in ſuch ſort as followeth.



Mercurie is heere Lord of the aſcendent, and *Mars* ſignificator of the thing demaunded, becauſe he being Lord of the fourth houſe, wherein is contayned the ſubſtances of Brethren: becauſe it is the ſecond houſe to the third, he ſhall iuſtly ſignifie the thinge deſired. Now therefore wee muſt looke if by any meanes the *querent* ſhall obtaine or get that which hee deſireth: which thing being conſidered, there appeareth no coniunction betweene the Lord of the aſcendent or the *Moone* with the ſygnificators of the thinge demaunded.

maunded. Wherefore by this meanes the *Querent* ſhall not haue his deſyre.

But I do ſee further a tranſlation of the light and nature of the ſignificator of the thinge to be wrought by the *Moone* vnto the Lord of the Horoſcope, for the *Moone* being ſeparate from the trine aſpect of *Mars* whome *Mars* had receiued in his exaltation, it doth ſhew that the *querent* ſhall obtaine his deſyre more eaſily than if the tranſlation had been done contrariwiſe. By the third meane which is by the collection or gathering of the light, it cannot come to paſſe, becauſe there is no waightier Planet than they that doe behould them both.

Fourthly, it is like that the thing ſhall come to paſſe, becauſe the ſignificator of the thing deſired is placed in the aſcendent, therefore we doe alſo iudge that he ſhall haue that which he deſireth, becauſe the ſignificator of the thing, doth poſſeſſe the aſcendent, and his light is tranſlated to the Lord of the horoſcope: in this ſort you ſhall iudge of all manner of queſtions propoũded, alwaies taking heed vnto the diſpoſition of the Significators, and marking the good or euill aſpects, with the fortunate or vnfortunate Planets, their applications, or ſeparations. For their diſpoſition with the good ſheweth good, and with the euill the contrary: for their application doth ſygnifie inclination, & their ſeparation their priuation. Further, their applications which are by a trine or ſextill aſpect, doe eaſylie bring the thing to paſſe, but thoſe which happen by a quadrat, or oppoſition, doe cauſe many difficulties. And this ſhall ſuffice to reſolue ſundrie queſtions, not-

withstanding to make this doctrine more easie, wee will shew an example vpon euery one of the houses, beginning with a questiō referred vnto the first house, and so prosecute the rest in order.

The first Question to know whether any man that is absent, be dead or aliue.

CHAP. XXI.

MAny and sundry questions are mooued, which are referred to some of the 12 houses because of their sundry significations. But because euerye house hathe almost innumerable significations, if wee would touch them all, or bring them into one volume, our labour would be tedious and very great. Wherefore setting downe one onely question vppon euerye house, easie iudgement may bee giuen of the rest, so that which is spoken before, be well vnderstood and perceiued. The firste house giueth iudgement of the lyfe, & therefore the question proposed of one that is absent whether he be dead or aliue is referred vnto the first house. Whē you will therefore resolue such a question, looke whether the Lord of the ascendent, the *Moone*, or the Lord of the 8 house bee ioyned together, for that sheweth that the man is departed this life. Looke also if there be any translation of the light of the Lord of the ascendent vnto the Lord of the 8 house, or contrariwise: or whether the Lord of the 8 house be in the ascendent, or the Lorde of the ascendent bee placed in the angle

of

of the earth, for all theſe do declare that the man hath ended his life. Furthermore, the diſpoſitions of the Lord of the aſcendent is to be marked whether it bee with fortunate or vnfortunate Planets for the applications with the good Plannets ſheweth lyfe, but with the euill it bringeth hurt and death. The like is to be iudged of the aſcendent and part of fortune, for the good Planets being in the aſcendent, or with the part of fortune, or beholding them with good aſpect ſignifieth lyfe, as contrariwiſe the malygne or euill Planets being ſo placed, doe threaten miſchiefe and death.

Whether any man ſhall haue or poſſeſſe riches and ſubſtance or ſuch like, and at what time.

CHAP. XXII.

When any man propoſeth a queſtiō, whether he ſhall haue any ſubſtaunce or riches, & if it ſhall come to paſſe, at what time and when it ſhall be, & yet he will not tell from or of whome he hopeth to haue or receiue any riches. They that ſhal giue anſwer in this point, muſt then foreſee if there be any application between the Lord of the ſecond houſe, the *Moone* and

and the Lorde of the first house or not, also you must looke if there be any translation of light and nature between them, or that their light bee gathered by anye higher Planet.

Or if the Lord of the seconde house bee fortunate in the ascendent, or if the part of fortune or Lorde of the ascendēt be fortunately placed in the secōd house: For if these or any of these, or the most part of them do happen, it doth signifie that the *Querent* shal haue substaunce and riches. But if none of these be found, it sheweth the contrary, if the *Moone* bee not placed in the second house.

But to knowe when it shall happen if vnto euery degree that is betweene their Coniunction or aspect to *Iupiter*, or the part of fortune or one significator to another, you do giue a day, a weeke, moneth, or yere, according to the qualities of the signes, you shall vnderstand the time. The moueable signes doe determine houres or dayes: the cōmon signes, moneths or weekes: the fixed signes, monethes or yeares: by this meanes also a man shall knowe when any thing that is demaunded, shall come to passe.

To knowe whether a man ſhall keepe or leaue his Seruant.

CHAP. XXIII.

Eruaunts oftentimes being in good credit with their Mayſters, doe feare leaſt their maiſter will giue them ouer vnto ſome other, or that they ſhall not be in ſo good ſtate as they are, as it happeneth in thoſe Countries where they ſell or giue their ſeruants, wherefore if any man will know if he ſhall bee in better caſe with another then with him that hee ſerueth, he may put foorth his queſtion, to knowe if the Maiſter will keepe his ſeruant or leaue him, for anſwere whereunto wee will firſt ſet down, the firſt houſe and the Lord thereof, and the *Moone*, for the interrogant, and the ſixt houſe and his Lorde for the ſeruant, and the tenth houſe and his Lorde, for the maiſter of the ſeruant. Then we muſt conſider the diſpoſition of theſe ſignificators as well among themſelues as the Angles, for if the Lord of the aſcendent or the *Moone* be corporally ioyned with the Lorde of the Tenth houſe, by Coniunction or aſpect, and that the ſame bee in one degree or minute, it ſignifies that

he ſhall be deliuered by his maiſter: and if they be already ſeparated, or that they doe ſepatate themſelues, the ſeruant hath had already leaue to depart: but if the lord of the firſt or ſixt houſe, or the Moone doe ſeparate themſelues from the lord of the tenth houſe, and doe apply to ſome other Planet of whome they are receiued either in his houſe, exaltation, tearme or triplicitie, it doth ſhew that his maiſter ſhall giue him to ſome other, and that he ſhall be better than with the firſt maiſter: but if they ſeparate themſelues from the lord of the tenth houſe, and doe not apply to ſome other Planet, his maiſter ſhall not keepe him although he giue him vnto another: if they ſeparte themſelues from the lord of the tenth houſe, and doe apply vnto a maligne Planet without reception, he ſhall be giuen vnto another maiſter with whome hee ſhall not be ſo well as with the firſt. And if there be no coniunction or ſeparation found betweene the lord of the aſcendent, the Moone, and the lord of the ſixt houſe, with the lord of the tenth, then looke if there be any ſuch thinge betweene them and the Sunne, for then you muſt iudge as you would doe between them and the Lord of the tenth houſe, if none of theſe conſtellations be found, the ſeruant ſhall dwell ſtill with his maiſter, ſpecially if the aſcendent or ſixt houſe be fixed ſignes, or that the lord of them, or the Moone, or the moſt part of them be in ſtable or fixed ſignes.

How to knowe whether a man ſhall obtain that woman in mariage which he deſireth.

CHAP. XXIIII.

THis queſtion beinge propoſed by a man, will alſo ſerue to anſwere the like demanded by a womā, giuing vnto each their proper ſignificators, as is before ſhewed, it may be reſolued in this ſort: Firſt giue vnto the *Querent* the aſcendent and his lord, and the Moone with the Planet from the which the Moone doth ſeparate her ſelfe, and the Sunne for his ſignificator. But to the woman, the ſeuenth houſe and his lord, the Planet vnto whome the Moone doth apply, and Venus. Then marke diligently what diſpoſition there is between the lord of the aſcendent, & the Moone with the lord of the ſeuenth houſe, and with the Planet from whome the Moone is ſeparate, with the Planet to whome ſhe doth apply, and with the Sunne and Venus: for a trine or ſextill aſpect or application betweene them, doth alwaies ſhew that the matter ſhall be eaſily brought to paſſe: but the quadrat and oppoſition likewiſe ſheweth it very hardly, and the ſeparation alſo declareth that it

he ſhall be deliuered by his maiſter: and if they be already ſeparated, or that they doe ſepatate themſelues, the ſeruant hath had already leaue to depart: but if the lord of the firſt or ſixt houſe, or the Moone doe ſeparate themſelues from the lord of the tenth houſe, and doe apply to ſome other Planet of whome they are receiued either in his houſe, exaltation, tearme or triplicitie, it doth ſhew that his maiſter ſhall giue him to ſome other, and that he ſ all be better than with the firſt maiſter: but if they ſeparate themſelues from the lord of the tenth houſe, and doe not apply to ſome other Planet, his maiſter ſhall not keepe him although he giue him vnto another: if they ſeparte themſelues from the lord of the tenth houſe, and doe apply vnto a maligne Planet without reception, he ſhall be giuen vnto another maiſter with whome hee ſhall not be ſo well as with the firſt. And if there be no coniunction or ſeparation found betweene the lord of the aſcendent, the Moone, and the lord of the ſixt houſe, with the lord of the tenth, then looke if there be any ſuch thinge betweene them and the Sunne, for then you muſt iudge as you would doe between them and the Lord of the tenth houſe, if none of theſe conſtellations be found, the ſeruant ſhall dwell ſtill with his maiſter, ſpecially if the aſcendent or ſixt houſe be fixed ſignes, or that the lord of them, or the Moone, or the moſt part of them be in ſtable or fixed ſignes.

How to knowe whether a man ſhall obthat woman in mariage which he deſireth.

CHAP. XXIIII.

His queſtion beinge propoſed by a man, will alſo ſerue to anſwere the like demanded by a womā, giuing vnto each their proper ſignificators, as is before ſhewed, it may be reſolued in this ſort: Firſt giue vnto the *Querent* the aſcendent and his lord, and the Moone with the Planet from the which the Moone doth ſeparate her ſelfe, and the Sunne for his ſignificator. But to the woman, the ſeuenth houſe and his lord, the Planet vnto whome the Moone doth apply, and Venus. Then marke diligently what diſpoſition there is between the lord of the aſcendent, & the Moone with the lord of the ſeuenth houſe, and with the Planet from whome the Moone is ſeparate, with the Planet to whome ſhe doth apply, and with the Sunne and Venus: for a trine or ſextill aſpect or application betweene them, doth alwaies ſhew that the matter ſhall be eaſily brought to paſſe: but the quadrat and oppoſition likewiſe ſheweth it very hardly, and the ſeparation alſo declareth that it

ſhall come to no effect or purpoſe. If the Lord of the aſcendent or the *Moone* bee in the ſeuenth houſe, and the planet from whom the *Moone* is ſeperate, doth beholde or apply vnto the Planet whereunto the *Moone* doth apply, or the *Sun* do behold or apply vnto *Venus*, it ſignifieth that the mariage ſhal com to paſſe but with much labour and difficultie, and ſpecially if the applicatiō or aſpects be of enmitie, for theſe aſpects breede hatred and diſpleaſure, and deſtroy the worke, except ſome other better ſignifications come between.

But if the Lord of the ſeuenth houſe bee placed in the firſt, or be corporally ioyned vnto him, or that the Planet vnto whom the *Moone* doth apply, doth behold the Planet frō whom ſhe is ſeparate, by a trine or ſextill aſpect, or doth apply vnto him by like aſpect, or that *Venus* doth the like vnto the *Sunne*, the *querent* ſhal eaſily obtaine his wife. Notwithſtanding if this be one by a quadrat or oppoſition without any reception, it ſhall hardly come to paſſe. But if the Lord of the aſcendent be receiued or any Planet, it ſignifieth that it ſhall come to paſſe if the Planet which receiueth him, haue any dignities in the ſeuenth houſe, but if you find none of theſe things before ſpoken of, thē marke whether there be any tranſlation or collection of light betweene thē, for they do likewiſe promiſe vnto the *querent* his wife, as the other aſpectes before mentioned, notwithſtading it ſhalbe brought to paſſe by meſſegers or others that ſhall deale between. Finally, the *Moone* free frō miſfortune & receiued, promiſeth the like, but if it happē that there fall out none of theſe foreſaid cōſtellations, then the *querent* is not to haue any hope to

obtaine

obtaine his demaunde.

¶ Whether a man ſhall enioy the goods and dowrie of his Wife.

CHAP. XXV.

SOmetimes it happeneth this queſtion to be mooued: whether any man may haue and enioye the goodes or dowrie of his wife, which queſtion is aunſwered according to the diſpoſition of the aſcendent and his Almuten, and the *Moone* with the Eyght houſe and his Lord, becauſe the eight houſe being the ſecõd and ſucceeding to the ſeuenth, the houſe of the ſubſtaunce of women. Yf then the Lord of the firſt houſe and the *Moone* bee ioyned with the Lord of the Eyght houſe by aſpect, coniunction, or application, the *querent* ſhall obtayne the womans goods or ſubſtance: or if there bee any application between them with Reception, or tranſlation, or collection of light, the *querent* ſhall haue that he ſeeketh, if none of theſe be founde, looke if the Lorde of the Eyght houſe be in the firſt or the Lord of the firſt, or the *Moone* bee in the eyght houſe, then the *querent* ſhall haue the goodes of the woman, but with much labour and inueaty. But the Lord of the eyght houſe in the aſcẽdent bringeth the matter eaſily to paſſe. But if none of theſe aſpects doth appeare, then that he ſeeketh, is fruſtrate and voyde.

¶ *Of the ſpeedie or ſlacke returne of him that taketh in hand any iourney, and of ſuch things as ſhall happen in the iourney.*

CHAP. XXVI.

Eing demaunded of anye man which would take in hand anye iourney, what ſhall or may happen vnto him in the ſame, and of his ſhort or ſlacke returne: take diligent heed to the ſignificator of the iourney, & to the Lord of the aſcendent, and the *Moone*; for if the ſignificator of the iourney which is the Almuten of the Nynth houſe, and the Lord of the aſcendent, or the *Moone*, bee ioyned together, or that one of the ſignificators doe apply vnto another, or that there bee betweene them tranſlation or collection of light, or the greater part of thē be in moueable ſignes, the iourney ſhall ſoone be ended, & the returne ſhort: but if they be in fixed ſignes, it will be a long iourney, and long returne, but if it bee in common ſignes, his iourney ſhall bee indifferent, and his returne like, but by the way he ſhall take in hand another iourney. But the Lordes of the aſcendent and the Nynth houſe, being infortunate, retrograde, or combuſt, doe hinder the iourney and bring great daunger. But if the lord

of

of the aſcendent and of the Nynth houſe be fortunate, or doe apply to the lorde of the Eleuenth houſe, or the lorde of the Eleuenth houſe be fortunate in the ninth, it ſignifieth a proſperous iourney, and that the *querent* ſhall obtayne that he trauaileth for. But if the *Moone* bee in the ſixt or twelfth houſe, or ioyned with the lorde of the ſixt, and be infortunate, or that the lorde of the aſcendent or of the Nynth houſe be afflicted by the lorde of the ſixt, it ſignifieth that the trauayler ſhall be ſicke in his iourney, but if the affliction bee by the lorde of the 12, it ſheweth impriſonment. And by this meanes you may iudge of the fortunes or misfortunes, by the diſpoſition of the lords of the houſes, with fortunate or vnfortunate Planets.

To vnderſtand whether a man ſhall obtayne that dignitie or office that he deſireth, or ſeeketh for.

CHAP. XXVII.

IF any man moue a queſtion of an Office or dignitie which hee hopeth to obtaine, to vnderſtand or know whether hee ſhall haue it or no: Beholde if the lorde of the Tenth houſe which is the Significator of the Office, bee ioyned with the lorde of the firſt houſe, or if one of them doe aplye vnto the other, by a

tryne

trine or sextill aspect, with receptiō, then iudge boldly that he shall haue an office. The like you shall iudge also if you finde the Lord of the ascendent and the lord of the tenth house placed in angles, so that there be no misfortune betweene them. But if the Lord of the ascendent be cadent or falling from the lord of the tenth house, and doe not behould him: or the Lord of the tenth house be falling from the tenth house, and doth not behould the same, except some fortunate Planet doe come betweene, and translate the light of the one to the other, the *Querent* shall not haue the office that he seeketh, for it signifieth that it is already giuen to another. Yf the Almuten of the firste house, or the *Moone*, be receiued in the Tenth, or the Lord of the Tenth bee receiued in the ascendent, they doe promise the office vnto the *Querent*. If any Planet heauier then the Lordes of the ascendent or tenth house, doe gather their light, he placeth the *Querent* in the office, as the other Constellations doe: But if the Lord of the house of *Hope*, be an vnfortunate Planet, and behold the *Moone* being vnfortunate, or that the *Moone* be in the Eleuenth house vnfortunate, the office shall not be graunted vnto the *Querent*. But if the Lorde of the eleuenth house be fortunate, and behold the *Moone* being also fortunate, or the Lorde of the ascendent or of the Tenth house with a good aspect, or apply vnto any of them, or be placed in the Tenth house, he doth promise and giue the office and dignitie to the *Querent*. But if a fortunate Planet be Lord of the Eleuenth house, and bee placed in a very good place, and the *Moone* being vnfortunate be found fal-

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ling from the fortunes, and the Eleuenth houſe, the *Querent* ſhall obtayne but a parte of his ſuite: and if that miſfortune of the *Moone* doe come by *Mars*, and that *Mars* be ſtronge in the Heauen behoulding the Lordes of the Eleuenth houſe and aſcendent, it ſheweth that the *Querent* ſhal be murthered or ſlayne after hee hath gotten the Office, except ſome fortunate Planet comming betweene doe let or hinder that miſchiefe. The Lordes of the Tenth and Eleuenth houſe being fortunate and behoulding one another with Reception, although the *Moone* bee afflicted by *Saturne*, they promyſe the Office vnto the *Querent*: who notwithſtanding by meanes of the miſfortune of the *Moone*, wrought by *Saturne*, ſhall in his Office bee of ill behauiour, and thereby get no loue or friendſhip, but hatred and diſpleaſure.

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To knowe whether a man ſhall haue the thing he hopeth or looketh for.

CHAP. XXVIII.

A Queſtion being moued by any man of any matter, whether it bee dignitie, office, or any other thing, whether he ſhall obtayne it or no, and yet will not tell what it is that he hopeth for, nor at whoſe hands he looketh for it. Take your ſignificator from the Eleuenth houſe for if the Lorde of the Eleuenth doe apply to the Lorde of the aſcendent, or the lord of the aſcendent, vnto the lord of the Eleuenth, or doe behold him, the *Querent* ſhall obtayne that he lookerh for, and that very eaſily, if the application be by a tryne or ſextill aſpect. The lyke ſhall come to paſſe when the Lorde of the Eleuenth houſe is receiued into any angle. Alſo when the receiuer of the diſpoſition of the *Moone* is receyued, and his Receiuer againe receiued, the *Querent* ſhall obtayne lightly and eaſily.

In like maner you ſhall iudge of the Lord of the aſcendent: if the receiuer of the diſpoſition of the *Moone* be in a common or moueable ſigne, hee ſhall obtayne

but

but a ſmall or the leaſt part of the thing he ſeeketh: but if he bee in a fixed ligne, he ſhall haue it wholly. The like alſo ſhall come to paſſe when there is any applications, tranſlations, or collections of light, whereof we haue ſpoken oftentimes before.

In like maner a man may iudge when any man doth demaunde whether he ſhall obtayne the good will or friendſhip of him that he ſeeketh or deſireth. If you finde the Lord of the aſcendent, the *Moone*, & the lord of the Eleuenth houſe, ioyned together, or any of thē applying to any other, iudge that he ſhall haue his deſire, and ſo much the rather if it be by friendly aſpects. But if the aſpects or applications be vnfriendly, hardly ſhall he obtaine his deſire, but if it happen he do obtayne, the friendſhip ſhall not continue long, but there ſhall ryſe diſcord and contention between them, and hardly ſhall they be made friends againe.

¶ *Of a mans ſecret Enemies.*

CHAP. XXIX.

A Queſtion being moued of the ſtate or condition of a ſecret Enemie, conſider well who is the Almuten of the twelfe houſe, and his diſpoſition with the other houſes and Pla. For according to his diſpoſitiō, ſhal giue iudgmēt of the ſecret enemy. If the Almutē of the 12 houſe be in the 6, or ioyned with the lord of the 6, it ſheweth the enemy is ſicke, or the

like, if the Lord of the ſixt houſe be in the twelfth, but if the ſignificator of the ſecret Enemie bee found ioyned with the Lord of the Tenth houſe, it ſheweth that the Enemie is eyther at the Court or talking with the King, to haue or obtayne ſome thinge of hym which ſhall bee hurtfull vnto the *Querent*. If the ſignificator aforeſayde doe beholde the aſcendent or his Lorde with a quadrat or oppoſition, and ſo you ſhall iudge. But if the Lord of the twelfth houſe bee founde placed in the fourth houſe, or in the houſe of Death, or ioyned to the Lord of the eyght houſe, which is the houſe of death, you ſhall affirme that hee is eyther alreadie dead, or elſe that he will die very ſhortly. In this ſort a man may iudge of the ſtate of his ſecret Enemie by the diſpoſition of the ſignificator, with the Lords of the houſes and the Plannetts good or bad. But if the *Querent* will tell you the name of his Enemie, or that hee bee not a priuie, but rather an open enemie, you muſt ſeeke out his condition and ſtate by the ſeuenth houſe and the Lord thereof, for becauſe the ſeuenth houſe doth beholde the aſcendent with an ennious aſpect, worthyly therefore the ſtate of open enemies is drawen from it. By this meanes, and in this ſort, a man may giue iudgement of euery queſtion propoſed, and anſwere vnto them.

VVhether a woman be fruitfull and haue Children or not.

CHAP. XXX.

THE diſpoſitions alſo of the ſignificator with the Lord of the aſcendent, & the *Moone* wherof we haue often ſpoken doth ſhew the lyfe, yf the Almuten of the aſcendent or ſignificator doe beholde any Planet being in an angle it doth declare cõception, contrariwiſe if they being in an angle do beholde a Plannet in a falling houſe, or that there bee a moueable ſigne in the aſcendent, or any malygne planet, it ſheweth that there is no conception, or if there were, it ſheweth abortion, but a fixed ſigne in the aſcendẽt with a fortunate Planet in the ſame, foreſheweth true conception, alſo a Planet hauing many dignities in the fifth houſe and placed in the ſame & beholden of the *Moone* doth ſhewe true conſception, likewiſe the Lorde of the fift houſe being ſtrong in the aſcendent or tenth houſe, doth ſhewe the lyke, now yf that you deſire to know when a womã is conceaued, whether ſhe ſhall bring foorth a man childe or a woman, behold whether the lord of the aſcendent, the *Moone*, and the lord of the fifth houſe be in maſculine

ſignes or the moſt of them, for that doth ſignifie the woman ſhall beare a man child: if they be in temenine ſignes, it ſheweth a woman childe: likewiſe marke if the Lord of the houre, and the Lord of the houſe of children, and the Moone, or two of them bee in maſculine ſignes, for then it ſheweth a man child: in feminine ſigns, it ſignifieth a woman. I would alſo haue ſet downe ſome queſtion vpon the fixt houſe, but minding hereafter to add another treatiſe vnto this worke, the ſcope whereof ſhalbe almoſt wholy referred to the nature of the ſixt houſe, now we will onely touch a ſhort queſtion of the ſame houſe, as foloweth.

Of the inquiſition or ſearchyng out of brethren.

CHAP. XXXI.

ALL thinges are in nature according to the variable and diuers qualities and Complexions of men, for ſome men do continually trauell & paſſe frō Cittie to Citie, frō country to country, otherſom very ſieldom or neuer trauell out of their own coūtry, or

or remoue from their owne habitations, but vnto ſuch as bee wanderers or trauailers ſundrye accidents are wont to happen, whereupon alſo diuers queſtiõs are propoſed, as ſome doe inquire for their Brother, ſome for their Father, others for their Couſyn, and one for another. Therefore when any man moueth a queſtion to vnderſtande the ſtate of his Brother being abſent, the thirde houſe is diligently to bee conſidered, for it giueth iudgemẽt of brethren, alſo the Lord therof, and the Lord of the Triplicitie are to bee marked, for their fortunate or vnfortunate diſpoſition ſheweth in what eſtate the Brother is, yf the lorde of the thirde be in the ſixth, or the lord of the ſixth in the thirde, or one of them haue application or aſpect to the other, it ſheweth that he is ſicke: if the ſignificators of the brother be in the ſeuenth houſe or the *Moone*, or Lorde of the ſeuenth houſe be in the third, or that there be any application between them, it ſheweth that he hath or ſhall marrie a wife: but if theſe diſpoſitions be founde with the lord of the eight houſe, or in the ſame houſe, or that the lorde of the third, be in the fourth houſe, it ſheweth that he is deade. Likewiſe the application aſpect or Coniunction of the ſignificators of the Brother, with fortunate Plannets ſheweth his good eſtate & condition, but with the infortunate, it ſheweth the contrary. After this ſort may you iudge of the diſpoſitiõ of the ſignificators of the brother, with the lordes of the other houſes & of other queſtiõs propoſed, whether it be of father, Mother, wife, or children, or any other thing whereof diuers and ſundry iudgements may be giuen.

To

To knowe whether any man ſhall poſſeſſe and enioy the houſe or land *that he deſireth to buy.*

CHAP. XXXII.

IF any man demaund a queſtion for the buying of a houſe, whether hee ſhall obtaine it or not: giue the Aſcendent and his Lord & the Planet frō whome the *Moone* is ſeparated, vnto the *Querent*, and the fourth houſe and his lord & the Moone vnto the houſe or ground deſired, and the 10 houſe with his Lord vnto the price or value of ſame: but if he will not tell you who it is that doth ſell it, then attribute the ſeuenth houſe and the lord thereof, and the Planet to whome the Moone doth apply vnto the ſeller: but if he will tell you his name, then another ſignificator muſt be giuē vnto him, as if he did deſire to buy his brothers land, then the third houſe and his lord is to be giuen vnto the ſeller: but if he will not tell the name of the ſeller, either becauſe he knoweth him not or otherwiſe then as is aforeſayde, the ſeuenth houſe with his lorde and the Planet whereunto the *Moone* doth apply ſhall bee the ſignificator, but now to knowe what ſhall come to paſſe in this matter, we muſt looke what the diſpoſition or habite of theſe ſignificators is, for if the lord of the aſcendent and the lord of the ſeuenth houſe be in Conjunction, or there be any application between them, or Tranſlation of

light

light the *Querent* ſhall eaſily obtayne, ſpeciallye yf there bee a Reception or that the aſpect or applycation be friendly.

Yf theſe thinges happen not, then muſt you looke if the Lorde of the ſeuenth houſe be in the firſt, or the lord of the firſt in the ſeuenth, for that would cauſe the *Querent* to obtayne his requeſt. The like is to iudged, if there be any Application or Coniunction, or Tranſlation of light between the Planet frō whom the *Moone* is ſeperate and that to whom ſhe doth apply, ſo that the tranſlation bee not wrought by the *Moone*, or the Planet from whom the *Moone* is ſeperate, be in the ſeuenth houſe, or that whereunto ſhe doth apply be placed in the firſt houſe, the *Querent* ſhall obtayne the thinge hee ſeeketh, but if none of theſe be founde, then marke if the Lorde of the aſcendent, and the lorde of the fourth houſe and the *Moone* be ioyned together, or whether there bee any Application or Tranſlation of light between them, or if the lord of the fourth houſe, or the *Moone* be in the aſcendent, or the Lorde of the aſcendent in the fourth houſe, theſe ſhall bring the matter to paſſe like the other conſtellations before ſayde, in lyke manner may you iudge by the diſpoſiton of the Lorde of the tenth houſe with the lorde of the aſcendent, if any of theſe conſtellations be founde then ſhall the *Querent* haue his deſire otherwiſe not.

Wherefore this ſhall be ſuffitiently ſpoken of thoſe queſtions according to our compendious inſtitution and purpoſe, for manye other wryters haue written more at large of euerye queſtion, as *Guydo*, *Bonatus*,

Haly, *Aben-ragell* and others, vnto whome I referre them that desire to knowe more herein, notwithstanding whosoeuer shall diligently read and perfitly vnderstand that which wee haue before declared he shall be able to giue a certaine and determinate iudgement of all questions that shall bee proposed or demaunded.

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Thus endeth the Introduction to the Iudgements of the Starres.

A briefe Treatiſe of the proper Elections for the enterpriſing or beginning of any thing: written by Claudius Dariot *Phiſition, and tranſlated, corrected, and augmented by* Fabian Wither.

FOllowing my purpoſe and deliberation, after that I haue now ſuffitiently intreated and ſhewed the principles and Elements of the whole arte, and by what meanes and wayes a man maye attayne vnto it: and howe all queſtions demaunded may bee referred & reduced vnto the 12 houſes that their ſignificator may be founde out. Nowe to the end that I will leaue nothing vntouched, I will briefly and with a ſhort phraſe or ſtyle ſet downe a certayne Treatiſe contayning the generall principles for chooſing of fitt times to begyn or take in hand any manner of action. Therefore I will ſhew you how in the beginning of any matter the conſtitution and due diſpoſition of the Heauens and heauenly bodyes is to bee obſerued and marked, for euery houre of the day is not apt or fit for the beginning of euery worke, but the conſtellation of one houre is meete for one worke, and another for another. Therfore in great & weighty matters,

as alſo in thoſe things which are ruled by the natural courſe and conſtitution of the Elements and Starres, the due conſtellation of the Heauens is to be elect & choſen. Wherefore in this Treatiſe following, wee will ſhew ſuch things as are to bee obſerued in euerye election, and firſt wee will ſpeake of the rootes and foundations of Elections.

Of the rootes or groundes of Elections.

CHAP. I.

FIrſt it is to be remembred, that an Election is not to be made for him whoſe Natiuitie or reuolution of that yeare is vnknowne, or of anye queſtion whereof the houre or aſcendent is not likewiſe knowne. For peraduēture therby might be choſē an aſcendēt cōtrary to the aſcēdēt in the root of his Natiuitie: for peraduēture there ſhould be ſet down for the aſcēdent that ſign: which in the natiuitie was in the 6, 8, are 12 houſes wherby the Electiō ſuppoſed to bee made for cōmoditie or profite may turne

to

to hurt or damage. For we ſee oftentimes ſome one that beginneth his worke vnder a good conſtellation wherof notwithſtanding he reapeth nothing but hurt and miſfortune. Contrarywiſe another attempteth a matter vnder an euill conſtellation, and yet notwithſtanding reapeth commoditie and profite by the ſame, yea and it oftentimes happeneth that two more together euen at one and in the ſelfe ſame houre, doe take their iourney or enter into a ſhipp, whereof ſome of them returne home with gayne and good fortune, otherſome be in great daunger and hazard, and others returne with loſſe and miſfortune: the which thinge happeneth vppon no other cauſe but through the diuerſitie of the aſcendents in their natiuities. For a good Election cannot turne away the euill that the planets hath threatned at the time of the natiuitie. Some therefore will ſay that Elections then doth profite nothing: truely a good Election doth help when the ſignificators of the thing in the natiuitie doe helpe the goodneſſe of the election, for if they bee good or indifferent good, and not altogether euill, then the election ſhall profite. But if the ſignificators in the natiuitie do promiſe in any matter ſome good or ſome ill, a good election ſhall helpe the good and let the euill, or at the leaſt diminiſh or make the euill the leſſe. For *Ptolomey* in his fift *Aphoriſme* of his *Centiloquium* ſayth: The wiſe man may turne awaye or put of many effects of the ſtarres when as he knoweth their natures, and prepareth himſelfe before they woorke their effect, and *Salomon* ſayth: a wiſe man ſhall rule the ſtarres. He therefore that doth foreſee thynges

that ſhall happen, is accoũted wiſe, for hee will either withſtãd or let the euil that ſhal happẽ, or elſe diminiſh or make it leſſe, otherwiſe Elections taketh no place: for if any man woulde make election of a time fitt or meete for begetting of children, and hath the ſignificators of children vnfortunate in his natiuitie, and therefore ſignifie the priuation of children, an Election wil helpe or profite him nothing at all, for it cannot take away the damage which the ſignificators brought in the natiuitie, except the election be very good, and the goodneſſe thereof equall to the euill of the natiuitie.

What is to be obſerued in the ſignes at the time of an Election.

CHAP. II.

THE ſignes as hath been alredy ſpoken, are dyuided into many ſortes, ſome be moueable, ſome fixed, ſome meane or cõmon, and therfore euery ſigne cannot be apt or fit for euerye woorke, for the fixed ſignes bring ſtabilitie and continuãce vnto thinges. Thoſe thinges therefore that are done to continue long, as building of houſes & Caſtles, planting of trees, mariages, and ſuch lyke, they ſhoulde take their beginning when fixed ſignes are in the aſcẽdent. For the moueable ſignes woorke altogether the

the contrary, insomuch that whatsoeuer is begun, they being asceding, it cometh swiftly & in short time to an end, wherefore whilst they bee in the Horoscope it is good to sow seedes, to buy and sell, and to plight faith and troth with a woman, and to take in hand such other like things, that require sodaine or hastye accomplishment, The common or meane signes haue a mixt or indifferent qualitie betwixt both, and therfore vnder them it is good to begin such things as be common to two or more, as for to enter into societie with any man, or to doe any thing for lucre or gayne sake, it is verye good, for those thinges that are done vnder them, are subiect to mutation: as if a disease bee cured vnder them, it returneth againe oftentimes, as yf any man take a iourney from one, he straight way entreth into another iourney. By this, reason we see that signes agreable to the qualities of the things you will take in hand, are always to be chosen. And this is not alonely to be obserued in the moueable, fixed or common signes, but also in all the other qualities: for amongst the fixed signes, the earthly signes are most cōuenient, & amongst the moueable, the aierie or fiery signes. If any man therfore would worke any thinge by fier which he wold haue quickly brought to effect, let him chuse common signes fiery, or at the least ayrie. When any man woulde plant or build a house or such lyke, let him chuse fixed signes, but especially earthly. Or if any man will take a iourney by water, hee must chuse a moueable and watry signe. And so in all other things hee must make his electiōs of the signes according to the qualities of the worke: now follow certain canons touching the electiōs of works. *Rules*

Rules or Canons for the Elections of workes.

CHAP. III.

HAuing the natiuitie of any man his reuolution or queſtion, the houſe and ſignificator of the natiuitie or queſtion of the thinge you would take in hand are to be framed, but if theſe be vnknowne, then the houſe that ſignifieth the thinge and his Lorde are to bee framed and made fortunate in the houre of the beginning of the thinge, which houre muſte bee dilygentlye ſought out. As if any man would take in hande a iourney to the King, the nynth houſe and his lorde are to be made fortunate, and if it may be the tenth houſe of the Natiuitie, reuolution or queſtion are to be ſet in the aſcendent, and the Lord thereof to be fortified in the aſcendent or tenth houſe, alſo the aſcendent and the Lord thereof, and the lorde of the houſe where the aſcendent is placed, are diligently to be fortified and framed, and let the ſigne of the aſcendent bee in nature and qualitie agreeable vnto the thinge to be taken in hand, as in taking in hand of warre, the ſignes of *Mars* are to be choſen, and ſo of other thinges as aforeſayde. But if the Lord of the aſcendent be vnfortunate, frame him to behold

the

the aſcendent with a tryne or ſextill aſpect. Lykewiſe the Moone becauſe ſhe is cõmon vnto all things, ſhee and her Lord, that is, the Lorde of the ſigne or houſe where ſhee is placed, are to bee fortified and framed. Notwithſtanding let not the Moone be in the aſcendent, for there ſhee is vnfortunate. You ſhall alſo place the Sunne in the Horoſcope, or in the houſe that ſignifieth the thing you will take in hand, or elſe in Aries, or Leo, for otherwiſe he is thought to be infortunate. Alſo the Planet which naturally ſignifieth the thing is to be fortified, as if any man would marrie, Venus is to bee fortified. Mars if any man would begyn a ſkyrmiſh or battell, but in election for ſubſtaunce and riches, Iupiter is to bee fortified, for theſe Planets doe naturally gouerne ſuch thinges. Furthermore you muſt take great heede to fortifie and ſtrengthen the place of the Coniunction or Oppoſition of the lights, and the lord thereof immediately going before: likewiſe the houſe of *Hope*, and the lorde thereof, the tenth houſe and his lord, & the planet that ſignifieth the end of things are ſtrõgly to be placed: but the Planet which ſheweth the end of things, is the Lord of the 4 houſe if he be in the 4 houſe or behold the ſame, otherwiſe it ſhall be the lord of the houſe of the Moone, if he doe behold the Moone, or the Moone him, elſe it is the Planet vnto whome the Moone ſhall bee firſt corporallye ioyned, or elſe the lord of the part of fortune, if he doe behold the part, otherwiſe the ſignification therof remayneth vnto the Moone and her Lorde, or to the fourth ſigne from that wherein the Moone is, or

as some iudge, the Lorde of the fourth signe from the part of fortune.

These are chiefe poynts that are to bee obserued in all Elections: if all these cannot bee framed, you must indeauour to obserue and keepe as many of thē as you may, for the significator of the thing, the ascendent and his Lord, and the *Moone* at the least are to be fortified. But if the *Moone* be vnfortunate, you shall place her falling from the ascendent, and shall choose the planet that doth afflict the *Moone*, to be the Lorde of the ascendent, so that the Horoscope being vnder his rule and power, hee will not hurt himselfe, so that he be otherwise free from other infortunate aspectes, but if he cannot be Lord of the ascendent, at the least let him rule the Tenth, or the Eleuenth, or the 5 house, and if the *Moone* be receyued of that Planet, shee will doe little hurt or none, for her malice shalbe abated. Also the fortunate Planets, as *Iupiter* and *Venus* are to bee placed in the ascendent or tenth house: or else if you can make fortunate the lord of the houre, it will helpe you very much in the matter. Thus wee haue briefly shewed what thinges are to be wished and obserued in all Elections: nowe I will as briefly in fewe words touch what thinges are to be auoyded and takenheede of.

¶ *The things that are to be auoyded and taken heede of in all Elections.*

CHAP. IIII.

BY nature all thinges are ſubiect to letts and hinderances, wherfore in the beginning of anye worke it is diligently to bee taken heede of, that the Lord of the aſcendẽt be not retrograde, or combuſt, or infortuuate, for whẽ he is ſo diſpoſed, al that he doth he turneth rather to euill then to good, and worketh all thinges vtterly to the contrary, for albeit that all the other ſignificators be wel diſpoſed, yet the matter ſhall not take effect, or elſe with great payne and labours for the retrogradation doth hinder and let the operations of all things, alſo you muſt diligently marke and take heede that the euill and vnfortunate Planetts doe not poſſeſſe the aſcendent, the middeſt of the heauen, or any other Angle, ſpecially if they be Lordes of any euill houſe, as of the ſixt, eyght, or twelfth houſe. Alſo that no fixed Starre of the nature of the euill Planets be placed in thoſe places, ſpecially in the aſcendent or Tenth houſe, alſo the ſixt, eyght or twelfth

houſe of anye natiuitie or queſtion, are not to bee aſcendent at the taking in hand of any enterpriſe, for thoſe houſes haue no fellowſhip or aſpect with the aſcendent, and therefore be euill and peruerſe & bring great hurt, and therefore are iuſtly to bee eſchewed and auoyded. Alſo you muſt not begin or take in hand any worke in the tyme of the Coniunction or Oppoſition of the two Lights, that is at the new or full Moone, ſpecially if it happen with the head or tayle of the Dragon, you muſt take heed that neyther the head or tayle of the Dragon be in the aſcendent, or in the houſe of the thing that is demaunded, or with the part of the thinge, for the tayle of the Dragon is worſe then the head. The Moone alſo is to be eſchewed when ſhe is placed in the aſcendent, ſixt, eight, or twelfth houſe, for then in thoſe places ſhe is euill and vnfortunate. Finally, the part of Fortune muſt not be ſeparate from the Coniunction of the Moone, or ſome aſpect, neyther cadent from any Angle in the beginning of any worke. But if you ioyne him with the Lorde of the aſcendent, or place him in anye aſpect within, it will bring greate commoditie vnto the worke. This therefore ſhall ſuffice to be briefly ſpoken touching Elections.

Of the vnequall called the houres, of the Planets.

CHAP. V.

HAuing deliberated how to entreate of thinges in order or with the leaſt confuſion that may be, I will ſpeake of the vnequall houres which are attributed vnto the dominion or rule or the planets, for that the dominion of the houre ſerueth to the Planet as for a dignitie. Then to returne to our purpoſe wee will ſhew how the auntient Aſtronomers haue dyuided their artificiall day, & likewiſe the night into 12 equall parts, which they call vnequall houres, becauſe the artificiall dayes are vnequall by meanes of the obliquitie of the Zodiack, and the aſcention of the ſignes, the houres muſt alſo be vnequall for the houres of one daye are greater or leſſer then of the day following, or of the night of the ſame daye, alwayes the houres of the Clocke or of the Equinoctiall and the vnequall houres, are like and equall when the *Sunne* is in any of the Equinoctiall poyntes, for then the artificiall day and nights are like. The *Babilonians* and their followers haue giuen the dominion and rule of theſe houres vnto the two lights, & the other Planets, giuing vnto *Saturne* which is higheſt aboue the

the reſt, the rule and Dominion of the firſt temporall houre of the *Saturday*, the ſecond to Iupiter, the third to Mars, the fourth to the Sunne, the fifth to Venus, the ſixt to Mercury, the ſeuenth to the Moone, the eyght to Saturne againe, & ſo in order according to the Circle of the Pla: vntill you come to 24 houres, that is 12 by day, and 12 by night, the 25 houre which is the firſt houre of the day following is gouerned by the fourth Planet, (following the order which we haue ſpoken) which is the Sunne being the fourth from Saturne, & he is Lorde of the firſt houre of the *Sunday*, Venus of the ſeconde, Mercury the thirde, the Moone the fourth, Saturne the fift, Iupiter the ſixt, and ſo likewiſe of the reſt. By the which order he that doth proceed ſhall eaſily finde out what Planet doth gouerne euery houre of the day, but for the better vnderſtanding we haue hereafter affixed a table conteyning the 12 hours of the daye, and as much by night with the Planets which haue the rule of them, ſo that hauing foūd out the vnequall houre, you ſhal by the chapter prefixed before the Table, eaſily finde out the Planet, with the quantitie of the houre.

(∴)

¶ *Heere followeth the table of the vne-*
quall houres, wherein the Planets haue their
Dominion euery day and night through
the whole yeare.

For ſo much as the houres of the dayes and nights in the whole yeare wherin the Planets haue their raigne and Dominion are altogether vnequall, by reaſon of the Sunne his ryſing vpp toward the North, and his going backe or declination towarde the South, which cauſeth the day to be lōger or ſhorter according to the courſe thereof, the day being accounted from the ryſing of the Sunne, vnto the ſetting of the Sunne, and from thenceforth the night vnto the riſing againe, and the houre which is the twelfth part of the day and likewiſe of the night, is thereby verye vnequall and hard to be decerned, and yet moſt neceſſarie to bee knowne, aſwell for Elections as alſo for auoyding of ſundrye actions and doinges: I haue reduced into a compendious Table, the vnequall houres aſwell of the nightes as dayes of the whole yere, which for breuities ſake, and becauſe the difference is ſo ſmal that it may hardly be decerned, I haue diuided by 3 in this maner, 3, 6, 9, 12, &c. wherby you

may verie easily finde out the evnquall houres of euery day and night, by this rule and Methode following first in the toppe of the Table is set downe for a Title the houres before Noone; then ouer the first Columne which contayneth the Caracters of the signes with the degrees dyuided as is aforesayd by 3 is set the place of the Sunne, ouer the secõd Columne the Sun riting, which sheweth the beginning of the first houre, and ouer the other Columnes orderly towardes the right hande, these numbers 1, 2, 3, 4, 5, 6, which sheweth the end of euery houre, and endeth alwayes at 12 of the Clocke at noone, and so lykewise by the Tytles you shall see the houres in the after-noone vnto the Sunne setting in lyke number, and from thence to mid-night, and so to the Sun rising againe in the morning. Now to proceede by example to teach you to finde out what houre you desire, I will set downe the 2 daye of *October*, with which I enter into the Almanack or *Ephemerides* and seek in what signe & what degree of the signe the same is in, which I finde to bee the 8 degree of Libra, with that I enter into my Table, and vnder the title of the Sunnes place I finde the same degree, then in the 2 columne I finde the Sunne to rise at 6 of the clocke 38 minutes, which is the beginning of the first houre. Then I proceede to the next columne which I finde to bee 7 of 32 minutes which is the end of the first houre and the beginning of the second, and so you shall proceede throughout the columnes both of the day and night. Further note that whereas you finde but 3 signes directly vnder the place of the Sunne, and other three on the other side

vnde

vnder the lyke title, vnderſtand that theſe ſignes make like vnequall houres according to the declination of the Sunne, ſo that if the Sunne be in any of thoſe ſigns you ſhall ſeeke the degree in the columne vnder the tytle of the place of the Sunne on the right hand of the page, and begyn your houre on the left ſyde of the page vnder the tytle of the Sunnes ryſing, and ſo proceede orderly as before. Nowe to knowe alſo the order of the Planets, I returne to my example of the 2 of *October*, bein Wedneſday, and therefore I giue to the 1 houre ☿, to the 2 ☽, to the 3 ♄, to the 4 ♃, to the 5 ♂, to the 6 which endeth at highe noone ☉, to the 1 after noone ♀, to the 2 ☿, and ſo forth orderly, as here enſueth, beginning with euery Planet appropriate to the day at the firſt houre.

♄ ♃ ♂ ☉ ♀ ☿

Saturday, Thurſday, Tueſday, Sunday, Friday, Wedneſday,

☾

Mondaye.

Then hauing giuen the Plannet appropriate to the day vnto the 1 houre, then follow the order ſet down in the example according to the planets, which is thus. ♄ ♃ ♂ ☉ ♀ ☿ ☾ and ſo begin againe. Thus haue I briefly finiſhed the Methode and order of this Table, the vſe and commoditie whereof maye in practiſe be founde ſuch as will bring no ſmall pleaſure vnto the diligent Practitioner.

FINIS.

The Table of the vnequall houres of the Artificiall day.

place of the Sun.	The sun rising.	The houres before Noone. 1	2	3	4	5	6	place of the Sun.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♍ 30
3	5 54	6 55	7 56	8 57	9 58	10 59	0	27
6	47	47	51	54	56	58	0	24
9	41	44	47	51	54	57	0	21
12	35	39	43	48	52	56	0	18
♈ 15	5 28	6 33	7 39	8 44	9 49	10 55	12 0	♍ 15
18	22	28	35	41	47	54	0	12
21	16	23	31	38	45	53	0	9
24	10	18	27	35	43	52	0	6
27	3	13	22	32	41	51	0	3
♉ 0	4 57	6 8	7 18	8 29	9 39	10 50	12 0	♍ 0
3	51	3	14	26	37	49	0	27
6	45	5 58	10	23	35	48	0	24
9	40	53	7	20	33	47	0	21
12	34	48	3	17	31	46	0	18
♉ 15	4 28	5 43	6 59	8 14	9 29	10 45	12 0	♎ 15
18	23	39	55	12	28	44	0	12
21	18	35	52	9	26	43	0	9
24	12	30	48	6	24	42	0	6
27	8	27	45	4	23	41	0	3
♊ 0	4 3	5 23	6 42	8 2	9 21	10 41	12 0	♎ 0
3	3 59	19	39	0	20	40	0	27
6	55	16	37	7 58	18	39	0	24
9	51	13	34	56	17	39	0	21
12	48	10	32	54	16	38	0	18
♊ 15	3 45	5 8	6 30	7 52	9 15	10 38	12 0	♏ 15
18	43	6	29	52	14	37	0	12
21	41	4	27	51	14	37	0	9

For the elevation of the Pole 52 degrees 30 minnies.

Place of the Sun.	The houres after Noone.												The place of the Sunne.	
	7		8		9		10		11		12			
S. D.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	S.	D.
♈ 0	1	0	2	0	3	0	4	0	5	0	6	0	♍	30
3		1		2		3		4		5		6		27
6		2		4		6		9		11		13		24
9		3		6		10		1		16		19		21
12		4		8		1		17		21		25		18
♈ 15	1	5	2	11	3	10	4	21	5	27	6	31	♍	15
18		6		13		19		25		3		38		12
21		7		15		22		29		37		44		9
24		8		17		25		33		42		50		6
27		10		19		29		38		48		57		3
♉ 0	1	11	2	21	3	32	4	42	6	53	7	3	♍	0
3		12		23		35		46		58		9		27
6		13		25		38		50	6	3		15		24
9		13		27		40		53		7		20		21
12		14		29		43		57		12		26		18
♉ 15	1	15	2	31	3	46	5	1	6	17	7	31	♎	15
18		16		32		49		5		21		37		12
21		17		34		51		8		25		41		9
24		18		36		54		12		30		48		6
27		19		37		56		15		33		52		3
♊ 0	1	20	2	39	3	59	5	18	6	38	7	57	♎	0
3		20		40	4	1		21		41	8	1		27
6		21		42		3		23		44		5		24
9		22		43		5		26		48		9		21
12		22		44		6		28		50		12		18
♊ 15		23	2	45	4	8	5	30	6	53	8	15	♏	15
18		23		46		9		31		54		17		12
21		2		46		10		32		56		19		9
										57		20		6

The Table of the vnequall houres of the artificiall day.

Place of the Sun.	Sunnes rising.	Houres before Noone. 1	2	3	4	5	6	place of the Sun.
S. D.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	H. M.	S. D.
♎ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♓ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
♎ 15	6 32	7 27	8 21	9 16	10 11	11 5	12 0	♓ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♏ 0	7 3	7 53	8 42	9 32	10 21	11 10	12 0	♈ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♏ 15	7 32	8 17	9 1	9 46	10 31	11 15	0	♉ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♐ 0	7 57	8 38	9 18	9 59	10 39	11 20	0	♉ 0
3	8 1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	26	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♐ 15	8 15	8 53	9 30	10 8	10 45	11 23	12 0	♑ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	33	10	47	23	0	6
27	21	58						

For the elevation of the Pole 52 degrees 30 minutes.

Place of h: Sun.	The houres after Noone.												The place of the Sunne.
	7		8		9		10		11		12		
S. D.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	S. D.
♌ 0	1	0	2	0	3	0	4	0	5	0	6	0	♓ 30
3		59	1	58	2	57	3	56	4	55	5	54	27
6		58		56		54		51		49		47	24
9		57		54		51		47		44		40	21
12		56		53		49		43		39		35	18
♌ 15	0	55	1	49	2	44	3	39	4	33	5	28	♓ 15
18		54		47		41		35		28		21	12
21		52		46		38		31		23		16	9
24		52		43		35		27		81		10	6
27		51		41		30		23		13		3	3
♍ 0	0	50	1	39	2	29	3	18	4	8	4	57	♈ 0
3		49		37		26		14		3		51	27
6		48		35		22		10	3	58		45	24
9		47		33		20		7		5		40	21
12		46		31		17		3		48		34	18
♍ 15	0	45	1	29	2	14	2	59	3	43	4	28	♒ 15
18		44		28		12		55		39		22	12
21		42		26		9		52		25		18	9
24		43		24		6		48		30		13	6
27		41		23		4		45		27		8	3
♎ 0	0	41	1	21	2	2	2	41	3	23	4	3	♒ 0
3		40		20		0		39		19	3	59	27
6		39		18	1	57		36		15		55	24
9		39		17		56		34		13		51	21
12		38		16		54		31		10		48	18
♎ 15	0	38	1	15	1	53	2	30	3	8	3	45	♑ 15
18		37		14		51		28		5		43	12
21		37		14		51		27		4		41	9

The Table of the vnequall houres of the artificiall night.

Place of the Sun.	Sonnes setting.	Houres before midnight. 1	2	3	4	5	6	place of the Sun.
S. D.	H. M	H. M	H. M.	H. M	H. M.	H. M	H. M.	S. D.
♈ 0	6 0	7 0	8 0	9 0	10 0	11 0	12 0	♍ 30
3	6	5	4	3	2	1	0	27
6	13	11	9	7	4	2	0	24
9	19	16	13	10	6	3	0	21
12	25	21	17	13	8	4	0	18
♈ 15	6 32	7 27	8 21	9 16	10 11	11 5	12 0	♍ 15
18	38	30	25	19	13	6	0	12
21	44	37	29	22	15	7	0	9
24	50	42	33	25	17	8	0	6
27	57	48	38	29	19	9	0	3
♉ 0	7 3	7 73	8 42	9 32	10 21	11 10	12 0	♍ 0
3	9	58	46	35	23	11	0	27
6	15	8 3	50	38	25	12	0	24
9	20	7	53	40	27	13	0	21
12	26	12	57	43	29	14	0	18
♉ 15	7 32	8 17	9 1	9 46	10 31	11 15	0	♎ 15
18	37	21	5	49	32	16	0	12
21	42	25	8	51	34	17	0	9
24	48	30	12	54	36	18	0	6
27	52	33	15	56	37	19	0	3
♊ 0	7 57	8 38	9 18	9 59	10 39	11 20	0	♎ 0
38	1	41	21	10 1	40	20	0	27
6	5	44	23	2	41	21	0	24
9	9	48	26	4	43	22	0	21
12	12	50	28	6	44	22	0	18
♊ 15	8 15	8 53	9 30	10 8	10 45	11 23	21 0	♌ 15
18	17	54	31	9	45	23	0	12
21	19	56	33	10	46	23	0	9
24	20	57	33	10	47	23	0	6

For the Elevation of the Pol. 25 degrees 30 Minutes.

Place of the Sun.	The houres before midnight. 7		8		9		10		11		12	The place of the Sunne.
S. D.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.		S. D.
♈ 0	1	0	2	0	3	0	4	0	5	0	6	0 ♍ 30
3		59	1	58	2	57	3	56	4	55	5	54 27
6		58		56		54		51		49		47 24
9		57		54		51		47		44		41 21
12		56		52		48		43		39		35 18
♈ 15	0	55	1	49	2	44	3	39	4	33	5	28 ♍ 15
18		54		47		41		35		28		22 12
21		53		45		38		31		23		16 9
24		52		43		35		27		18		10 6
27		51		41		32		22		13		3 3
♉ 0	0	50	1	39	2	29	3	18	4	8	4	57 ♍ 0
3		49		37		26		14		3		51 27
6		48		35		23		10	3	58		45 24
9		47		33		20		7		53		40 21
12		46		31		17		3		48		34 18
♉ 15	0	45	1	29	2	14	2	59	3	43	4	28 ♎ 15
18		44		28		12		55		39		23 12
21		43		26		9		52		35		18 9
24		42		24		6		48		30		13 6
27		41		23		4		45		27		8 3
♊ 0	0	41	1	21	2	2	2	41	3	23	4	3 ♎ 0
3		40		20		0		39		19	3	59 27
6		39		18	1	57		36		15		55 24
9		39		17		56		34		13		51 21
12		38		16		54		32		10		48 18
♊ 15	0	38	1	15	1	53	2	30	3	8	3	45 ♏ 15
18		37		15		51		28		5		43 12
21		37		14		51		27		4		41 9
24		37		13		50		27		3		40 6

The Table of the vnequall houres of the artificiall day.

Place of the Sun.	Sunnes setting.	Houres before mid-night. 1	2	3	4	5	6		Place of the Sun.
S. D	H. M.	H. M.	H. M.	H. M	H. M.	H. M.	H. M		S. D.
♎ 0	6 07	7 0	8 0	9 0	10 0	11 0	12 0		♓ 30
3	5 54	6 55	7 56	8 57	9 58	10 59	0		27
6	47	47	51	54	56	58	0		24
9	41	44	47	51	54	57	0		21
12	35	39	43	48	52	56	0		18
♎ 15	5 28	6 33	7 39	8 44	9 49	10 55	12 0		♒ 15
18	23	28	35	41	47	54	0		12
21	16	23	31	38	45	53	0		9
24	10	18	27	35	43	52	0		6
27	3	13	23	32	41	51	0		3
♏ 0	4 57	6 8	7 18	8 29	9 39	10 50	12 0		♑ 0
3	51	3	14	26	37	49	0		27
6	45	5 58	10	23	35	48	0		24
9	40	53	7	20	33	47	0		21
12	34	48	2	17	31	46	0		18
♏ 15	4 28	5 43	6 59	8 14	9 29	10 45	21 0		♒ 15
18	23	39	55	12	28	44	0		12
21	18	35	52	9	26	43	0		9
24	12	30	48	6	24	42	0		6
27	8	27	45	4	23	41	0		3
♐ 0	4 35	23	6 42	8 2	9 21	10 41	12 0		♒ 0
33	59	19	39	0	20	40	0		27
6	55	16	37	7 58	18	39	0		24
9	51	13	34	56	17	39	0		21
12	48	10	32	54	16	38	0		18
♐ 15	3 45	5 8	9 30	6 53	9 15	10 38	12 0		♑ 15
18	43	6	29	52	14	37	0		12
21	41	4	27	51	14	37	0		9
24	40	3	27	50	13	37	0		6
27	9	2	26	50					

For the eleuation of the Pole 52 degrees 30 minutes.

Place of the Sun.	The houres after mid-night.												The place of the Sunne.
	7		8		9		10		11		12		
S. D.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	H.	M.	S. D.
♌ 0	1	0	2	0	3	0	4	0	5	0	6	0	♓ 30
3		1		2		3		4		5		6	27
6		2		4		7		9		11		13	24
9		3		6		10		13		16		19	2
12		4		8		13		17		21		25	18
♌ 15	1	5	2	11	3	16	4	21	5	27	6	31	♓ 15
18		6		13		19		25		3		38	12
21		7		15		22		29		37		44	9
24		8		17		25		33		42		50	6
27		10		19		29		38		48		57	3
♍ 0	1	11	2	21	3	33	4	43	6	53	7	3	♈ 0
3		12		23		35		46		58		9	27
6		13		25		38		50	6	3		15	24
9		13		27		40		53		7		20	21
12		14		29		43		57		12		26	18
♍ 15	1	15	2	31	3	46	5	1	6	17	7	31	♒ 15
18		16		32		49		5		21		37	12
21		17		34		51		8		25		41	9
24		18		36		54		12		30		48	6
27		19		37		56		15		33		52	3
♐ 0	1	20	2	39	2	59	5	18	6	38	7	57	♒ 0
3		20		40	4	1		21		41	8	1	27
6		21		42		2		23		44		5	24
9		22		43		5		26		48		9	21
12		22		44		6		29		50		12	18
♐ 15	1	23	2	45	4	8	5	30	6	53	8	15	♑ 15
18		23		46		9		31		54		17	12
21		23		46		10		32		56		19	9
24		23		47		10		33		57		20	6

FOR the further commoditie of ſuch as deſire the exactnes of working to finde the Planetary hower without hauing any Table, for that at all times one cannot haue a Table about them, for which cauſe memorie being the beſt Schoolemaiſter, I haue ſet downe an eaſie rule for the ſame, which is thus.

Firſt, it is neceſſarie to knowe the length of the Planetary houre, which is thus knowen: dyuide the length of the Artificiall day into tewlue equall parts, and the number of minuts which one of thoſe partes contayneth, is the length of the Planetarye houre: that done, dyuide the number of equall houres from Sunne riſing to the houre deſired by the number of minutes contayned in a Planetarye houre, and the product will ſhewe you the number of planetary howers paſt, and alſo what part of the planetary houre it then is.

As for Example.

The 24 daye of *Aprill* being Monday this preſent yeare 1598 at two of the Clocke in the after Noone, I deſire the proofe of the rule aforeſayd, the length of the day is then 14 houres 40 minuts, which diuided by tewlue, there wil be in the quotient 1 hower and 13 minutes for the length of a planetarie hower the day aforeſayde: then dyuiding 9 houres 20 minuts the time from Sunne ryſing to two a clock after

noone by one houre 13 minutes, the length of a Planetarie houre, there is in the quotient seauen houres 49 minutes: and so many Planets haue ruled that day in the time aforesayde.

Then I conclude that *Luna* shall haue ruled 46 minutes of her second houre that day being Monday the 24 of *Aprill* 1598 at two of the Clocke in the after noone, because that vppon that day the *Sunne* riseth at 4 of the Clocke 40 minutes in the Morning: and *Luna* hauing the first houre shalbe then in her eyghth houre which is the seconde houre of her regiment for that day.

If ye desire this Table of the Planetary howers more exactly for the Latit: of London *vz. 51 deg. 34 minuts: ye shall find it in the seconde Booke: tituled more briefly, and more ready to the present view, calculated.*

A

reatiſe of *Mathematicall Phi-ſicke*, or briefe Introduction to Phiſicke, by Iudiciall Aſtronomy.

treating very exactly and compendiouſly of the Natures and Qualities of all diſeaſes incident to humane bodyes by the naturall influence of the Cæleſtiall motions.

Neuer before handled in this our Natiue language, written by G. C. *gent. Practicioner in* Phiſicke.

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nto is added a moſt ready and per-Table, of the Planetarie and vne-*quall howers vnder the Latitude of* 51 *deg.* 34 *mi. which is the true meridian of this moſt famous Citie of* London, *exactly calculated by the ſayde* G. C.

Optimé virtus ſeipſã nouit, & quã amabilis ſit, intelligit.

AT LONDON

Printed by Thomas Purfoot.

1598.

THE chiefeſt and moſt difficult poynt of Phiſick (by the opiniō of *Galen* and others excelling in that Art) is to decerne the Nature & property of euery diſeaſe & ſicknes, & therby to manifeſt the cauſes therof. *Nam ſublata cauſa, tollitur effectus*, the cauſe being remoued, the effect is eaſily extinguiſhed. Vnto the knowledge wherof Iudiciall Aſtronomy is moſt neceſſary & moſt auaylable: expreſſing very certenly & perticulerly the cōplexion of the body, & the nature of th'infirmity, & cōſequently the cauſes of the ſame: which being vnknowne, how dāgerous a thinge it were, & how haynous to apply any Medicines, no man is ignorāt. And in vaine he laboreth to expell ſicknes and diſeaſes, which obſerueth not a due & conueniēt time for the operatiō of his medicines & miniſtring Phiſicke: for by the motion of the Moone & Planets (ſayth *Iunct.* & experiēce daily approueth the ſame) are known the Criticall & dāgerous days: whē the ſicknes wilbe more grieuous & vehemēt, & whē it wilbe more remiſſe & placable, & in what dayes it is conueniēt to vſe outward or inward medicines. And if the Phiſition (as *Hypocrates* affirmeth 1 *Prognoſt.*) do by Iudiciall Aſtronomy pronoſtice the end of the ſicknes & cauſes therof, the patient doth the more confidētly cōmit himſelfe into his hāds & deliuereth him frō blame. For this cauſe (gētle reader) I haue collected this ſhort Treatiſe of *Mathematical Phiſick*, entreating of the natures & kinds of diſeaſes & infirmities to be decerned by the influēce of the ſuperior motiōs, & ſignifieth (by a queſtiō propoſed or time of the firſt cōplayning or lying down of the party greued) whether the ſicknes wilbe long or ſhort, or wilbe dangerous or of ſmal force, & of what property the infirmity is, which contagiouſly doth afflict the body. If this my labor may be gratefully accepted (as I doubt not if ye pleaſe to cēſure iuſtly therof) I ſhalbe encoraged to proceede in the 2. Booke of *Claudius Dariot* hādling more copiouſly this point, of Aſtrology, & had byn far more fitting (I confeſſe) for this place, yf time & oportunity had permitted: & the rather being induced to publiſh this litle volume at the inſtāt requeſt of ſom worſhipfull men, whoſe ympōrtunacy I could not withſtād. So I refer this firſt fruits of my labor to thy diſcretiō (courteous reader) hoping ye wil frēdly accept the ſame, as for the rauenous iawes of malicious *Sycophants*, I feare thē not whoſe ignorance maketh thē enuious: for it is a true ſaying, *Scientia nul ū habet immicū niſi ignorantē*. If any fault be foūd herein, with fauor beare with it or amend it. So ſhal I (as a deuoted frend) endeuor my ſelf by al means to requite your courteſies: euer praying to the omnipotēt creator for your

[illegible] I commit

The Anatomie of mans Bodie.

Mathematicall Phiſick or a briefe

Methode of Phiſick, by Iudiciall Aſtrologie.

IN the cauſes of Sickneſſe and Infirmities, the methode and way of iudging by a Cæleſtiall conſtellation or Fygure, is required from the places of the Heauens, and from the Planets that are ſignifiers both of the nature of the partie diſeaſed, and of the qualitie of the diſeaſe: In knowing of what Nature and Complexion they bee of themſelues, and alſo what ſtate and condition they hould in their proper places, which is ſayde to be accidentall. By themſelues, that is to ſay, the *Moone* hath ſignification of the body and lyfe, and likewiſe the *Sunne*, but chiefly the Aſcendent, and theſe are ſayde to bee ſignifiers by themſelues in the ſtate of the bodye and life of the partie diſeaſed, and their diſpoſitors or Lordes to bee ſignificators by accident, that is by reaſon of the Dominion and power which they houlde in the places of the former ſignificators as when *Saturne* or *Mars* or ſome other Planet ſhalbe diſpoſitors and haue chiefe power in the ſayde places, and this according to the Nature and diſpoſition of the partie diſeaſed.

But as touching the Nature and Qualitie of diſ-

eaſe or ſickneſſe: the ſignifiers of themſelues, are the ſixt houſe, and the Planet or Planets in the ſame, but the ſignifiers by accident, are the diſpoſitors of the ſixt houſe, together with the maleuolent Planets *Saturne* and *Mars*: who if they bee ſignificators by any meanes, they doe afflict the bodye, and alſo the planet from whome the Lorde of the aſcendent is ſeparated, or which ſeparateth himſelfe from the Lord of the aſcendent: which ſheweth the part or member diſeaſed and grieued, for the part or parts of the body ſignified by the ſigne and houſe wherein the ſayde planet is placed, are ſurely grieued and payned according to the qualitie of the diſeaſe: now the ſtate and condition which they holde, is diſcerned diuerſly in ſundry wayes, as in his owne proper nature, in the ſigne wherein hee is, alſo in habit or place which hee poſſeſſeth, then according to hys affection bee it good or euill, wherewith hee is affected, then by his Fortitude or Debilitie being ſtrong or weake, fortunate or infortunate as well by nature and by himſelfe, as by accident, being able thereby freely to extend his forces or not. Laſtly by his configuration and aſpects which hee hath with other planets be it good or badde, fortunate or vnfortunate. And it is ſpecially to bee regarded that we diligently examine, the concordãce & habitude which the Significators do hold aſwel amõg thẽſelues as with the other planets: whether they be aſpected or be voyd of courſe, ſeparating or applying, or in the ſelfe ſame degree or minute: alſo whether the aſpect be good or badde with Reception or without, with

Tran-

Translation, or with returne of light, with impedimen, or without let or hinderance, also if there be frustrating of light, refrayning, besieging, destruction or absceition & cutting of or frustration of light and nature. Furthermore wee ought to regarde whether these significators haue any other way of concordance and habitude among themselues, or with other Plannets. And whether they bee in signes beholding one another, or in signes commanding or obeying, or if one be in the *Antiscia* of the other, or in the *Nouena* or *Dodecatemoria* of the other. For the cause and reason of these thinges is not to bee contemned and reiected. With these also it is most necessarie to be regarded, and no lesse consideration ought to be hadde of the fixed Starrs, especially being of the first and second magnitude; for if a fixed Starre shalbe placed in the house signifying the question proposed, or in th'ascendent or Tenth, or other Angle, or else shalbee conioyned to any Planet significator, specially the *Moone* the *Sunne* or Lord of the ascendent: so much that fixed starre doth promise & effect, as the pla: whose nature & property he holdeth: as if the same planet should be so placed in the same house, or conioyned to the same significator: also the Lord of the hower hath the same signification as the Lord of th'ascendent hath: lykewise you must haue respect to the parts, as the part of Lyfe, the part of Death &c. for they doe helpe and auayle in deliuering true Iudgement. These things ought carefully to be regarded of the Astronomer, before he enter into Iudgement of the state

of the ſicke partie or ſickneſſe. Therefore I haue briefly collected theſe principall and moſt neceſſary rules belonging to this ſcience as followeth: readily expreſſed to the ſodaine view of the ſtudious Practitioner thereof, whereby the ſayd ſcience may be the more eaſily vnderſtood and practiſed.

To iudge in cauſes of ſickneſſe by the Cæleſtial motions, is required:

- *the places of the Heauen, that is to ſay, the ſignes.*
- *from*
  - *The planets ſignificators of the bodye and Infirmitie*
    - *In knowing*
      - *What they bee by nature.*
      - *What diſpoſition they hold.*

The ſignificators what they are

- *Of the partie ſicke and diſeaſed*
  - *by themſelues*
    - *The aſcendent*
    - *The Moone*
    - *The Sunne*
  - *by accident*
    - *L. of thaſcendent*
    - *L. of the houſe of ☽*
    - *L. of the houſe of ☉*
    - *L. of the Fygure.*
    - *L. of the hower.*

The

The significators what they are

- Of the sickenesse
  - by themselues { The 6. house / pla: in the 6 house }
  - by accident the { Dispositor of the sixt house the maleuolent pla: which being signif. in anye sort doe afflict the body, planet from whom the L. of the ascendent doth seperate or is separated. }
- Of the Phisition { 6. house / Lord thereof }
- Of the Phisicke { The 10 house / the Lord thereof / the Sunne. }
- Th'end of sickneße { The 4. house / the Lord thereof }
- Of the Death { The 8 house / the L. thereof }

The significators what disposition they houlde in their
- owne proper nature 1
- Signe 2
- Place 3
- Affection 4
- Fortitude 5
- Configuration 6

In their owne nature, vz. yf they bee by nature.
- beneuolent or maleuolent masc. or fem. of the day or night hot, cold, moyst, or dry, sanguine, melancholy, chollerick, or phlegmatick, what diseases & what parts of the body they gouerne. 1

In the signe wherein they are, whether it be
- hot, cold, moyst, or dry: fiery, earthly, watry, or ayerie: masc. or fem. fixed, moueable or common, humane, bestiall, or doublebodyed, what member it gouerneth, and what disease or sickenesse. 2

In place or situation, yf the signif. be in
- Angle
- a succedent
- Cadent.
- farre from the cuspe or neere the cuspe of any house.
- In a house, wherein he reioyseth, or lesse comforted.

In the place or situation, yf the
- house
  - be of this or that { Nature. / Complexiõ / Propertie } 3
  - of what thinges it hath signification: what part of the body it gouerneth.

In affection whether he be
- in motiõ
  - Direct
  - Retrograde
  - swift / slow } in course
  - In his { first or / seconde } station 4
- encreasing { light / nũber } or diminishing thereof.
- in latit. { Sept. / merid. } From the ecliptick.
- In his Aux or opposite to it, Combust, vnder the Sunne
- beames { entering / departing } from them
- Occidentall or orientall } and such lyke { dig. / debil.

In fortitude yf he be
- able freely to effect hys signif.
  - which for the most part are referred to the chapter of affection and configuration and in some sort is discerned in this vz. yf the 5

signif.

Mathematicall

- signif. be
  - In any of hys dignities.
  - In term of
    - good
    - euill

  } pla.

- Aspect of
  - Sextill
  - Quadrat
  - Trine
  - Oppoſition
  - Coniunction

  or altogether voyde of courſe.
- Aspect
  - Applying
  - Seperating
  - In the ſame deg. & min.

6

In Configuration whether it be in

- Impediment as
  - Fruſtratiõ
  - Abſcition
  - deſtruction
  - Beſieging.

  } of light.

  or altogether vvithout let & hinderance.
- In ſignes
  - Beholding
  - Commanding
  - Obedient
- In the
  - Antiſcia
  - Nouenaria
  - Dodecatemoria

  } of one another.

  Ioyned to a fixed Starre.

Theſe

Theſe fewe rules well conſidered, the ſame are more eaſie and very delightfull, ſo that the Aſtronomer by Gods permiſſion maye ſafely enter into true Iudgement of the ſtate of any party diſeaſed, & of the Qualitie of his ſickneſſe or diſeaſe.

In the former Treatiſe it is ſuffitiently declared of the erection of the 12 Cæleſtiall houſes, & the placing of the Planets in them. And alſo of the Nature, Complexion and properties of the planets, and of the ſigns, as well mutually amonge themſelues, as ſeuerally by their proper ſignifications, notwithſtāding it is not amiſſe in this place to ſet down theſe few notes as concerning the pla: and ſignes not before mentioned.

♄ *Cold and dry, Melancholy, Intemperate* { Orientall, Occidentall } addeth { *Cold and moiſture.* / *Drynes.*

♃ *Hot and moiſt, Sanguine, Temperate* { Orientall, Occidentall } addeth { *Heat & moiſture.* / *Moyſture.*

♂ *Hot and dry, Choller, Intemperat* { Orientall, Occidentall } addeth { *Heate and drynes.* / *Drynes.*

♀ *Cold & moyſt, Fleagme, Temperate* { Orientall, Occidentall } addeth { *Heate & moiſture.* / *Moyſture.*

☿ *As the Pla: to whom he is ioyned.* { Orientall, Occidentall } addeth { *Heate* / *Drynes.*

The Sun in ♈ ♉ sanguin ♌ ♍ choler. ♎ ♏ Flegm ♑ ♒ ♓ melancholy.

The Moone from the ☌ to the first ☐ ☍ to the ☌ ☍ to the last ☐ last ☐ to the ☌ of ☉ Hotte and moyst, Hotte and dry, Colde and dry, Colde and moyst.

Alſo the Moone of her owne proper nature is cold and moyſt, yet farre more moyſt then colde, mightily enter-mixing her nature with the planets that aſpect her, and from whom ſhe is ſeparated, alſo according to her encreaſe and decreaſe.

For ☾ Encreaſing with ☌ ♂ Decreaſing with ☌ ♄ addeth Heat and drynes. Cold & moyſture.

Furthermore ſhe changeth and varieth her nature according to the place of the Heauens wherein ſhe is, as hath been obſerued by auntient *Phyloſophers*, and therfore they haue aſſigned 28 Mancions of the *Moone*, declaring their ſeuerall Complexions and Qualities as hereafter followeth.

A Table of the Mancions of the Moone.

Mancio	Beginning of euery Mancion. Sig	deg.	mi.	quality.	Elections.
1	♈	19.	26.	Temperate.	The Moon in this first Mancio, causeth a fitt time to iourney, & to giue Phisick chiefly laxatiues
2	♉	2.	17	Temperate or dry.	Good to goe voyages, to sow, plant, but contrary to purge or vomit.
3	♉	15.	9.	Verye moyst.	Good to make Marchandize, to buy cattell, contrary to Nauigations.
4	♉	28.	0	Colde moyst more colde.	Good to plant, and sow seedes contrary, to make mariages, and to make voiages by water.
5	♊	10.	52.	dry & hott.	this is safe to viage, to make wedlock, or marchādize, to send childrē to schole, to make medicins.
6	♊	23.	43.	Temperate.	An apt time to war, but cōtrary to sow seeds, & to doe all things, whereof you desire good end.

Mancios	Beginning of the mancion Sig.	deg.	mi.	qualitie.	Elections.
7	♑	6.	35.	moist	An apt time to plow and sowe, but euill to Iourney or goe on voyage.
8	♑	19.	26	temperat	A fit time, to take a voyage or Iourney, and to take Phisick chiefly in pilles.
9	♌	2.	17.	Drye.	It is good onely in Nauigation, in all other thinges it is contrarie.
10	♌	15.	9.	moist.	It is good for Matrimonie, to plant or build: euill to make a voyage.
11	♌	28.	0	temperat somwhat cold.	A fauourable time to sow seeds and to plant, to deliuer prisonners, contrarye to take laxatiue medicines.
12	♍	10	52	moist	Conueniēt to plant, sow seeds, make Marriage, yll to Nauigate.
13	♍	23.	43	temperat	Good to iourney, or nauigate, to sow seeds, & to plow, to contract matrimony, to send Embassage.
14	♎	6.	35.	temperat	It is conuenient to sow, plant, & to take phisicke, contraty to iourney, and to wed a widdowe.

Good

Mancios	Beginning of the mancion Sig	deg.	mi.	qualitie.	Elections.
15	♎	19.	26.	moist	Good to digge and delue, and euill for voyage and mariage.
16	♏	2.	17.	moist and cold.	An infortunat time for al things specially to make voyage, to buy, to put on new apparell, and bad to take phisick.
17	♏	15.	9.	moist	An apt time to buy beasts, to put thē to pasture, & to marrie a widdow, euill for Nauigations.
18	♏	28.	0.	drye.	Good to build, sow seeds, plant, to Nauigate, contrary to make marriages.
19	♐	10.	52.	moist	A fit time for warfar, & to besiege a place, also to plant, sowe seedes, and to make voyage.
20	♐	23.	43	moist or temperat	A conuenient time to buy cattell, to hunt wilde beasts, cōtrary to make wedlock.
21	♑	6.	35.	temperat	Good to build, lay foūdations, to sow seed, to go to a prince or Maiestrate for fauour, but contrary to matrimony.
22	♑	19.	16.	moist	A conueniēt time to take Physick, to nauigate, to put on newe apparell, contrary to marriage.

Good

Mancions	Beginning of the mancion			qualitie.	Elections.
	Sig	deg.	mi.		
23	♒	2.	17.	Temperat	Good for Phiſicke, and to make a voyage, euill to marrie, and to lend.
24	♒	15.	9.	Temperat.	An apt time to leade an armie to battell, to make marriages, and to ſow ſeeds, and good to take medicines, contrary for voyages.
25	♒	28.	0.	Drye.	Good for iourney, voyage or iourney towarde midday, or towarde Sun-ſet, and is good for foundations, for marriage, and for ſtrife.
26	♓	10.	52.	moiſt.	This day is good for to take phiſicke, but in all other thinges it is bad.
27	♓	23.	43.	moiſt.	A cõmodious time to ſow, plant, to vſe Marchãdiſe, to make matrimonie, but contrary to Nauigatiõ.
28	♈	6.	35.	Temperat.	An apt day to vſe merchãdiſe, to celebrate matrimonye, and to vſe Phiſicke, contrarye to lend and to goe on a voyage.

Furthermore

Furthermore the ſkilfull Phiſition and Aſtronomer, forbiddeth to touch or let blod in that part of the body ſignified, by the ſigne wherein the Moone is foūd, and therefore it is conuenient to knowe what part of the body is ſignified by euery ſigne, as is liuely ſette downe in the Anotomie preſcribed in the beginning of the firſt Booke, and is more perticulerly declared, with the diſeaſes incident vnto them, as followeth.

♈ *Ruleth the head, eares, eyes, and diſeaſes of them: as head-ach, pymples, tooth-ach, paynes of the eyes, morphew, the ſcurfe in the face, and ſuch like.*

♉ *Neck, throat, & the diſeaſes of them: as kings euill, hoarcenes, weakenes in the necke, blacke choller, ſomwhat temperate.*

♊ *Armes, ſhoulders, hands and fingers, & their diſeaſes proceeding of blood.*

♋ *Breſt, paps, vpper part of the belly, ſplean, lungs, & noteth ympediments of the eyes, the ſcabbe, leapry, puſhes, and ſpots in the face.*

♌ *Hart, breſt, ſtomack, ribbs, back-bone, ſmall gutts, & their ſickneſſe proceeding of yellow choller.*

♍ *Gutts and belly, and entralls, ſmall gutts, & ſignifieth all Infirmities proceeding of melancholy or blacke choller.*

♎ *Reynes, ioynts, hamms, hanch, buttocks, & ſpecifieth the dymnes of ſight, retention of vrine and of digeſtion, fluxes.*

♏ *Bladder,*

♏ *Bladder and priuie parts, ſlanck or ſmall guts, and ſheweth lepry, ſcabs, ſpots in the face, canker, fiſtuloes, emrodes, ſtone, &c.*

♐ *Thighes, priuie members and their diſeaſes: as feuers, fall from hie places, from the 16. to the 18 deg. it noteth ympedimens of the eyes.*

♑ *Knees, and their diſeaſes: as leapry, ſcabbe, loſſe of ſpeech, dumnes, ſurditie, dimnes of the eyes, feuers, fluxes by th'inferior parts.*

♒ *Leggs and their diſeaſes: as blacke Iaundies, inciſions of the veynes from the 20 to the 25 degree, it noteth paynes of the eyes.*

♓ *Feete and their diſeaſes: as the gowt, ſcab, leapry, palſie, & this is a ſigne altogether ſickly & Flegmatick.*

And theſe are the proper ſignificatiõs of the ſigns alone by themſelues, or when the Moone is in them throughout all the parts of mans body: notwithſtanding the Moone and the other planets haue diuers & ſeuerall ſignifications in all the ſignes particulerly appropriated to themſelues, being deriued from their dignities and houſes which is moſt neceſſarie to be diligently obſerued of the ſtudious laborer in this art, as hauing a ſpeciall Relation to the part of the body diſeaſed and grieued, and is playnely ſet forth in the Table following.

The parts of mans body which the pla: doe signifie of themselues.

♄ Hath the speane, right eare, bladder, bones and and their sicknesses proceeding of colde and drynes, leapry, quarten Ague, morphew, canker. elephancie, blacke choller, Rumes, cough, palsie, loosenes, of the bodye, and such like.

♃ Lungs, ribs, liuer, grissels, seede, arteries, left eare and infirmities of thē, as pluresies and such as proceede of abundanc of blood or windines.

♂ Gouerneth the gall, reynes, veynes, left eare, and their sicknesses as sharpe feuers, tertian and quotidian pestilence, vlcers, red choller, madnes, pustles, carbuncles and such like.

☉ Signifieth the sight, hart, right side, sinnewes, right eye, and the diseases of those partse, as fluxes of the eyes, catarras, ruimes, and such as grow of redde choller, also cold stomack and liuer.

♀ The liuer, loynes, sperm, fatnes, reyns, matrix, genitalls papps, throat, and their passions as of the stomacke, liuer, genetalls proceeding of cold and moysture, fistuloes, and such like.

☿ The memorie, hands, tongue phātasies, mouth, brayne, sinnewes, thighes, and noteth madnes, lethargie, passions of the tongue and malencholy, hoarcenes, vomits, tysick, cough, much spettle, and such like.

☾ Hath the left eye of a mā, the right of a womā, stomack, belly, left side, bladder, stones, wombe, lyuer, breast, & the tast, & noteth the diseases of thē as catarrhaes, palsie, epilepsie, chollick, menstrues of women, aposthumes, dropsie, default of sight as squintednes di-

[illegible] of the sinnews, cōming of opilation of the liuer,

A verie necessarie Table declaring

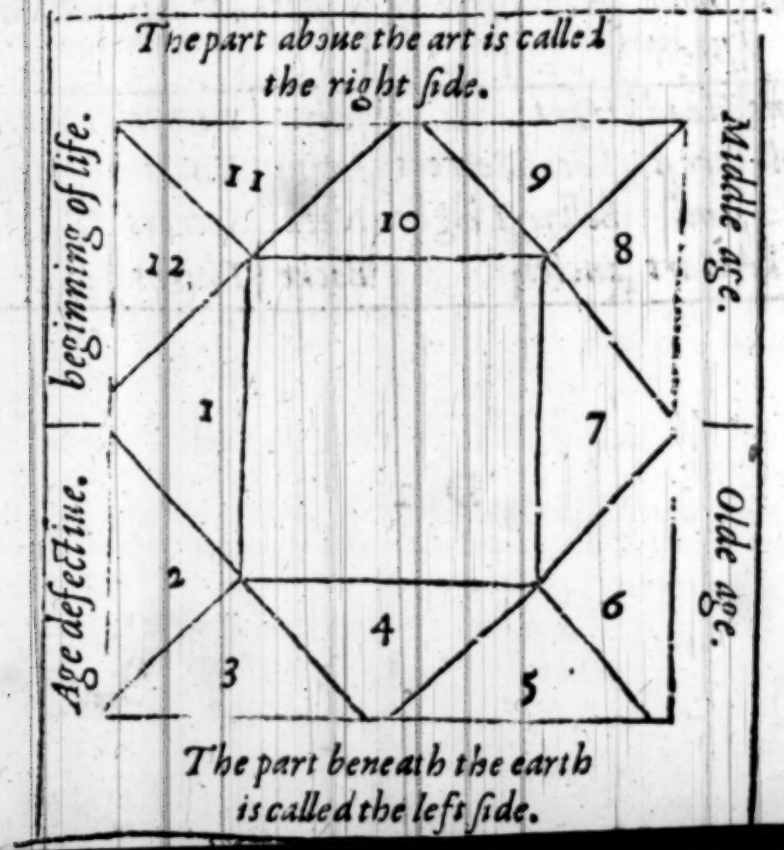
what part of the body is payned and diseased,
by signification of the Planets in euery signe through all the parts of mans bodie.

	♄	♃	♂	☉	♀	☿	☽
♈	Brest Arme.	Necke throat hart bellie	Bellie Head	Thighs	Reynes Feete	Secrets Leggs	Knees Head
♉	Hart Brest Bellie	shoulders Armes Bellie Necke	Reynes Throat	Knees	Secrets Head	thighes Feet	Leggs Throat
♊	Bellie Hart	Brest Reyns secrets	Secrets Armes Brest	Leggs Ancles	thighes throat	Knees Head	feet sholders & Armes thighes.
♋	Reyns Bellie secrets	Hart secrets thighes	thighes Brest	Feete.	Knees sholders Armes.	Legges Throat Eyes	Head brest stomack.
♌	secrets Reyns	Bellie thighes Knees	Knee Hart Bellie	Head	Legges Brest Hart	Feete Armes sholders Throat	throat stomack and Heart
♍	thighes secrets Feete.	Reines Knees	Leggs Bellie	throat	Feete stomack Heart Bellie	Head Brest and Heart	Armes sholders bowells

Knee

♎	Knees thighs	Secrets Leggs Head Eyes	Feete Raines Secrets	Sholders Armes	head small guts	Throat Hart stomack Bellie	Breſt Raynes Hart Bowells
♏	Knees Leggs	thigh s Feete	Head Secrets armes thighs	Breſt & hart	Throat Raines Secrets	Sholders Armes bowels Backe	Stomack and hart Secrets Bellie
♐	Leggs Feete	Knees Head thighs	throat thighs hands Feete	Hart Bellie	Sholder Armes Secrets thighs	Breſt Raynes Heart Secrets	Bowells Thighes Backe
♑	Head Feete	Leggs necke Eyes knees	Armes & shol Knees & legs	Bellie Backe	Breſt thighs Heart	stomack & hart Secrets	Reines Knees Thighes
♒	Neck head	Feete Arms shold. Breſt	Breſt Leggs Heart	Reines Secrets	Heart Knees	Bowells Thighs & hart	Secrets Leggs & Ancles
♓	arms shol- ders necke	Head Breſt and Hart	Hart Feete Bellye ancles	Secrets Thighs	bellye Leggs Necke Backe	Reines Knees Secrets Thighs	Thihges Feete & ſucced

As it is declared of the ſignes and Planets, ſo likewiſe the houſes haue their ſpeciall and proper ſignification in the parts of mans body, and haue moſt properly Relation to the cauſe from whence the Infirmitie or ſicknes doth proceede, as if the Lorde of the ſixt houſe be found in the fift, you may Iudge that the cauſe of the ſickneſſe was of ſurfetting or ryot, or by ouermuch voluptuouſnes, or ſuch like cauſes ſpecified by the fift houſe, and that his payne & diſeaſed is cauſed by ill digeſtion, or from defect of the Lyuer or Sinnewes, becauſe the fift houſe hath Relatiō to thoſe parts of the bodye, and ſo much the more certaine is the Iudgemēt if the of planet ſignificator or ſign wherin he is found ſhalbe the ſame qualitie and nature and ſhall haue ſignification of the ſame part of the body as the houſe hath wherein he is placed.



The

The order of framing of the houſes and Cæleſtiall Fygure is before declared in the former Treatiſe, and likewiſe the properties, Diſpoſition and Qualities of them with the Colours, Sauors, and ſuch like belonging to them, and therefore it is needeleſſe here to recite them. Inſomuch as by Gods permiſſion I haue vndertaken in this ſhort Treatiſe, onely preſcribe certayne briefe Rules and Cautions not before mentioned or ſpoken of in our vulgar tongue, moſt neceſſarie to the ſtudious laborer in this excellent Science, whereby he may with eaſie labour, and ſmall practiſe attayne to a perfect and rype knoweledge of Iudiciall Aſtrologie in deliuering a true Iudgement of any partie ſicke or diſeaſed, and of the qualitie and nature of his ſickneſſe. Therefore I haue briefly ſet downe the Natures and Complexiõs of the 12 houſes, and the diſeaſes incident to them, and the parts of mans bodye ſignified by them as followeth.

Th'aſcendent or firſt houſe denoteth blood, & the diſeaſes proceeding of ſuperfuitie of blood, it ſignifieth the Lyfe and Spirit, and dayly ſuſtenance, it gouerneth the head, eyes, parts, eares, mouth, ſpeech and taſt, and it is Flegmatick.

The ſecond ſignifieth ſence, foode, riches, gayne, it ruleth the Necke and Throate, and the diſeaſes of them, and is Flegmaticke.

The thyrd gouerneth the Shoulders, Armes and Handes, it ſignifieth ſhort iournies, hoſpitallitie, brethren and kinſfolke of all ſorts, and it is Flegmatick.

The fourth gouerneth the Breſt, Lights, Splean & the diſeaſes of them, it declareth Parents, patrimony,

Building, Land, Treaſure hidde, and it is Malencholye.

The fift gouerneth the Stomack, Lyuer, Hart, Sinnewes, Sides, Backe and the diſeaſes of them proceeding of Melancholy, it ſignifieth pleaſures, ryot, children, gyfts, veſtments, banquets, and ſuch like.

The ſixt is the houſe of ſickneſſe and diſeaſes, ſeruants, ſmall beaſts, it gouerneth the lower part of the bellie and haunches, and the diſeaſes of them, and it ſignifieth Melancholy.

The ſeauenth gouerneth from the Nauell downeward, alſo the Thighes, Reynes, Loynes, it ſignifieth Marriage, and Concupiſence, and diſeaſes by ouermuch pleaſure, and it is Chollerick.

The eyght houſe hath ſignification of Death, and the manner & qualitie therof, hidden faculties, feares and ſorowe, poyſons, and ſuch like, it gouerneth the priuie parts, the back-bone, ſmall gutts, and noteth Choller.

The nynth houſe hath the Lyuer, halfe the Haunches and Arſe, and their ſickneſſe, it noteth Religion, truth, iourney, dreames, Philoſophie, diuinations, and is Chollerick in Complexion.

The tenth gouerneth the inferior part of the hanches, Knees, it ſignifieth honor and offices the country the kinde of ſtudie and Magiſterie, and the Mother, his Complexion ſanguine.

The eleuenth gouerneth the Leggs, to the Ancles and the infirmities of them, it ſignifieth Friends, hope, Fauors, ayd and help, and is Sanguine.

The twelfth ſignifieth thought and cares, ſorowes, hatred,

hatred. prisonments, harlots, deceyuers, great cattle and hurt by them: it ruleth the feete and diseases of them and is Sanguine.

Last it is to be considered what agreement or disagreement, what loue or hatred is betweene themselues, as well with the Planets as with the signes where they are founde according to their naturall disposition, for some are beneuolent others maleuolent, others indifferent or doubtfull: Lykewise both the good and the maleuolent may disagree in qualitie and propertie, as good with the good, & the euill with the euill. So Mars & Saturne though by nature they bee both maleuolent, yet they dyffer and contend in qualitie, th'one being cold & dry, intemperate, th'other hott and dry, intemperate and is the more feruent in drynes, & therfore are sayde to bee enemies: Likewise those plannets are sayde to bee enimies, whose houses or exaltations are Opposite, for so they doe contend in qualitie and nature. And therefore it is conuenient to notifie this briefe Table following which declareth what Planets are Friends or Enimies amonge themselues. as it hath been specified by auntient & skylfull Astronomers.

What Planets are Friend, and what are Enemies among themſelues.

Friend of	Enemies of
♄ are ♃ ☉ ☽	♄ are ♂ ♀ more then ♂
♃ al but ♂	♃ onely ♂
♂ onely ♀	♂ all but ♀ and chiefly ♃ and ☉
☉ are ♃ ♀	☉ are ♂ ♀ ☽
♀ all but ♄	♀ onely ♄
☿ are ♃ ♄ ♀	☿ are ♂ ☉ ☽
☽ are ♄ ♃ ♀	☾ are ♂ ♀ and partly ☉
☊ are ♃ ♀	☊ are ♄ par. ☉ ♂ par. ☽
♉ are ♄ ♂	♉ are ♃ ☉ ♀ ☽

Friendes

Friendes by reason of agrement of nature, qualitie, substance, and power are ♂ ☉ ♃ ♀ ♀ ☾

Enemies by ☌ of their

house ♄ ☾ ♄ ☉ ♃ ☿ ♂

Exaltation. ♄ ☉ ♃ ♂ ☿ ♀

Also the agreement concorde, or disagrement of the signes is to bee regarded according to their aspects to on another as what signes doe beholde and which doe not doe behold one another as maye bee perceaued by this Table following.

The Radiations of the Signes.

☌	✱ △	□ □	△ ✱	☌
♈	♒ ♊	♑ ♋	♐ ♌	♓
♉	♓ ♋	♒ ♌	♑ ♍	♈
♊	♈ ♌	♓ ♍	♒ ♎	♉
♋	♉ ♍	♈ ♎	♓ ♏	♊
♌	♊ ♎	♉ ♏	♈ ♐	♋
♍	♋ ♏	♊ ♐	♉ ♑	♌
♎	♌ ♐	♋ ♑	♊ ♒	♍
♏	♍ ♑	♌ ♒	♋ ♓	♎
♐	♎ ♒	♍ ♓	♌ ♈	♏
♑	♏ ♓	♎ ♈	♍ ♉	♐
♒	♐ ♈	♏ ♉	♎ ♊	♑
♓	♑ ♉	♐ ♊	♏ ♋	♒

These doe not behold and are commanding.

These are obedient and doe not behold one another.

Of the Aſpects.

The aſpect of ☌ ☐ △ ☍ is diſtant 60 90 120 180 deg. and do begyn when their orbs do touch one another, as ☽ ☌ ☿ doth aſpect ♄ ☊ 26 with ☐.

The ☌ is no aſpect and happeneth when the Orbs of 2 or more Planets doe conioyne together, the perfect ☌ is within one degree, but in ☌ you muſt haue reſpect to the latitude of the Planets according to *Ptol.* which likewiſe is to be conſidered in the aſpects.

The ☌ of
- Good planets is good as ☌ ♃ ♀ euill is bad as ☌ ♄ ♂ but in reſpect of the temperature of their body they are good in ſome ſort.
- Meane planetts is indifferent as ☌ ☿ ☽ except the ☌ of the Luminaries which is verie euill, good with euill is euill as ☌ ♄ ♃ and this according to the ſtrongeſt planet.
- Good with meane is good as ☌ ♃ ☽, euill with meane is bad as ☌ ♄ ☽.

The aspects of the Planets.

Of good planets are good as ♃ ♀ ✶ or △

Of euill planets not euill as ✶ or △ of ♄ ♂.

good are △ and ✶ which if they shall be

Meane planetts are good as △ or ✶ of ☿ and ☾.

Meane with good augmenteth the good as ☽ ♃ △ or ✶

Meane with euill increaseth the euill as ☿ ♄ △ or ✶.

Euill are □ and ☍ which if it be

Of good planetts it is not euill as ♃ ♀ △ or ☌

Of euill planets are euill as □ ♄ ♂ or ☍.

Of good planets with euill are euill, as ♃ ♂ □ or ☍

Of meane Planets are not euill as ☿ ☽ □ or ☍

except the □ or ☍ of the Luminaries which are alwaies euill.

Meane plannets with good are not euill as ☿ ♃ □, ☍

Meane plannetts with euill are euill as ☿ ♄ □ or ☍.

The planets which are

good & therefore called the fortunes are ♃ and ♀

euill and called the infortunes are ♄ ♂

meane & indifferent are ☉ ☿ ☽.

Also in aspects these things ought to be considered that is to say.

1. Reception
2. Collection
3. Translation
4. Prohibition
5. Contraritie or destruction
6. Restitution
7. Refrenation
8. Frustration

} *of light and vertue.*

1 *Reception is either*

1 Whē one pl: is in the dignitie of another aspected as ☿ ♍ 3, ♀ ♑ 3 heere ☿ receaueth ♀ yeilding to her his light and vertue.

2 When a Planet in his owne dignity aspecteth another hauing none, as ☾ ♉ ♄ ♍ where ☾ giueth strength to ♄ though he haue no dignity in her place.

3 When a Planet in his essentiall dignities aspecteth another, hauing also dignitie in his place, as ☉ ♈ ♂ ♏, where ♂ and ☉ receaue one another and this mutuall Reception.

Where note that in Reception the Plannet hauing most authoritie yeildeth vp his light more then the o-

ther

ther aspected doth giue vnto him as if ♄ bee founde in ♋ and ☽ in the terme of ♄ beholding him shee receaueth him most forcibly then he vnto her, and yeildeth to him her light and Dispositon.

Also Reception is either from

House as ☾ ♈, ♂ ♋, where is mutuall reception by a □ betwene ☾ and ♂.

Exaltation as ☽ ♈ ☉ ♋ where ☉ receiueth ☽ in his exaltation, giuing to her his light and force.

Triplicitie as ♄ ♈, ☉ ♊, here ☉ giueth light to ♄.

Terme & Face as ☿ 23 ♉, ♄ 23 ♋ here ♄ receaueth ☿ and yeildeth to him strength and vertue, and this is the weakest reception for it cannot bee onely in a face except it haue some other Essentiall dignities.

Collection when 2 or moe Planets are ioyned to one more waighty and heauier then they for he doth gather and retayne their Light and Nature. 2

When a light planet seperating from a waightier before he be fully separated shalbe ioyned to another, he carryeth the light of the first to the second.

Translation of light.

When a lighter planet separating from one applyeth to another of the same qualitie as ☉ ♓ 27 ☾ 1 ♊ ♂ 10 ♊ here ☽ doth transferre the heate of ☉ to ♂.

When a light planet is ioyned by aspect to a waightier & that same againe to one more heaty then he for then the second doth transferr the light of the first to the third.

4 Prohibition.

When three planets in one signe the waightier passing more degr. then th'other, thē the middlemost doth hinder the aspect of the first and second, as ♂ 6 ♈ 24 9 ♈ ♄ ♈ 10, where ♃ cōmeth to ♄ before ♂ and so doth prohibit their ☌ & ♄ doth prohibit the ☌ of ♂ & ♃ and this is also called Abscition of light and nature.

When

When two plannets in ☌ or aſpect a lighter planet doe caſt his beames between them, for ſo the light planet doe deny the aſpect of the other, as ☽ 10 ♈, ♂ 8 ♈, ♄ 12 ♈ heere ☽ doth hinder the ☌ of ♂ and ♄.

When two planets in one ſigne the thirde being lighter aſpecteth the firſt of the ſecond more mereſye and ſo hindereth their ☌ as ☿ 10 ♈ ♂ 12 ♋ ♃ 15 ♈, here ☿ doth prohibit the ☌ of ♂ and ♃ by a □.

§ Contrarietie or deſtruction alſo called Abſciſion of light and nature when three planets in aſpect the lighter by retrog. ioyneth firſt to the waightier and ſo to the ſeconde, thereby cutting of the aſpect or ☌ of the firſt and ſeconde, as ♃ 0 ♍ ♄ 8 ♍ ♂ 12 ♍ retrog. where ♂ by retrog. is ioyned to ♄ before ♃ & ſo deſtroyeth the ☌ of ♄ & ♃, & this may bee called Abſciſion, except that Abſciſion is more

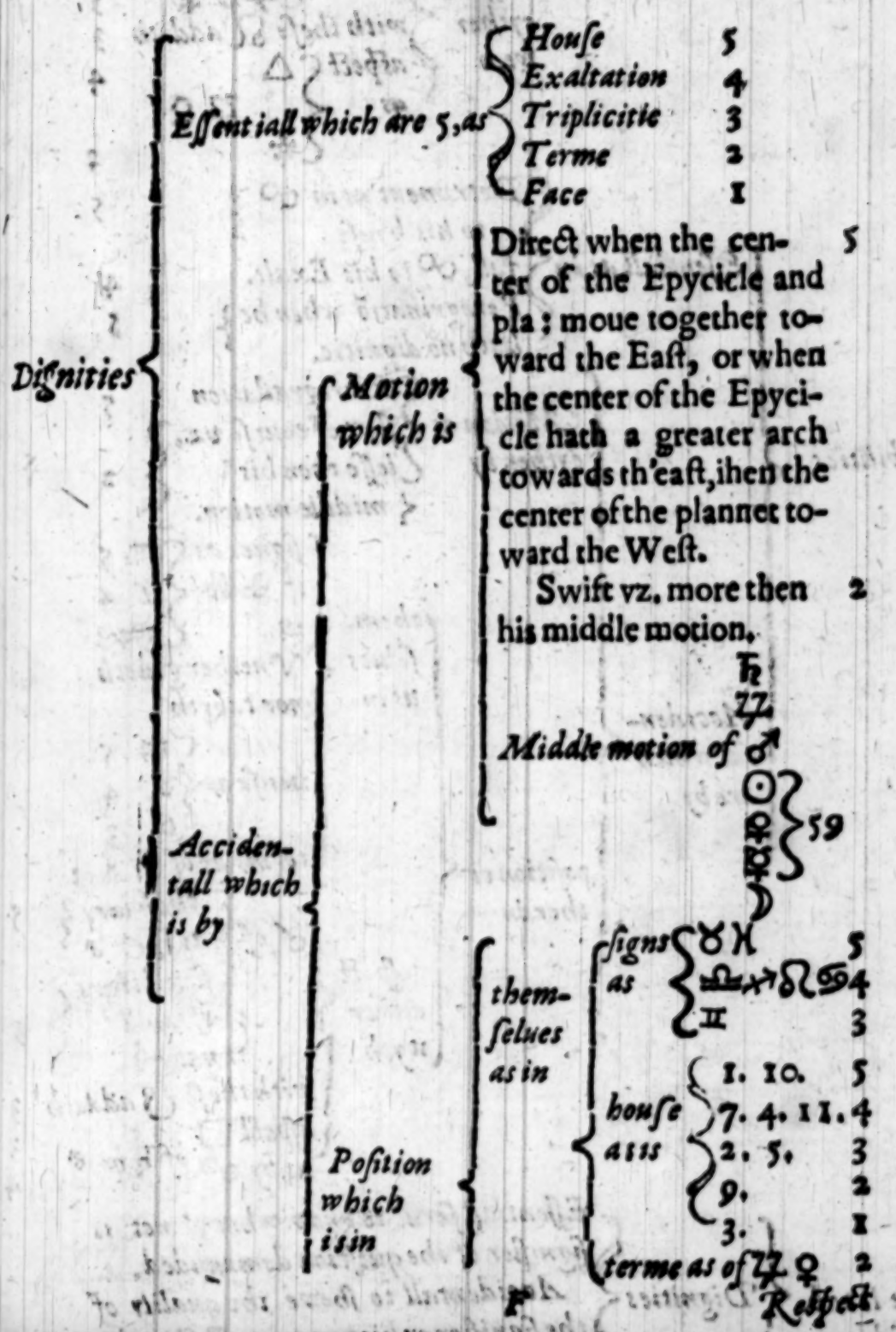
more properly in the ending and entring of signes as ♄ ♈ 28, ♃ ♈ 24, ♂ ♑ 29 retrog. where ♂ by retr. cutteth of the ☌ of ♄ & ♃, by a □ aspect.

6 Restoring of lyght when an inferior planet beehouldeth a superior combust or retrog. then hee returneth to him his light and vertue, being not able to retayne it.

7 Refrenation when an Inferiour planet seeketh the ☌ or aspect of another before he beē ioyned becometh Retrograde as ♀ 5 ♍ retr. ♄ 12 ♍, where ♀ seeking the ☌ of ♄ by retr. is refrayned.

8 Frustration when a light plannet seeketh the ☌ or aspect of a waightier and the same againe going out of that signe shalbee ioyned to another by aspect in the next signe before the first, as ♂ ♌ 23, ♃ 29 ♌, ♄ ♍ where ♃ is ioyned to ♄ before ♂, whereby the ☌ of ♂ and ♃ is annihilated by ♄, & is also the ☌ of ♄ and ♂ frustrated by ♃, and this as Prohibition, except that Frustration is in the ending or entring of Signes as Abscition.

Of the Dignities and Debilities of the Planets Essentiall and Accidentall.



Mathematicall

- It is to be considered
  - Dignities
    - Essentiall serue to know what planet is signifier of the question demaunded.
    - Accidentall to shewe the qualily of the signifier or his power in effecting his
  - Debilities
    - Essentiall as in
      - Detriment as in ♌ to his house 5
      - fall, ♌ to his Exalt. 4
      - Peregrinatiõ when he hath no dignitie. 5
    - Accidental which are by
      - Motion as eyther by
        - Retrogradation 5
        - slow of course vz. lesse then his middle motion. 2
      - position either in
        - themselues as in
          - signes as if ☉ be
            - ♏ 5
            - ♌ 4
            - ♒ 3
          - ♈ nether giueth nor taketh
          - house as
            - ♑ 5
            - ♉ 4
            - ♎ 3
          - terms as of ♄ ♂ 2
        - respect either wyth
          - ☌ of
            - theselues 5
            - as ♄ & ♂
            - fixed starres of euill nature 5
          - with these ☽ addeth 3
          - aspect □ 3
          - as by ☍ of ♄ or ♂ 4
  - Fortunes
    - Essentiall as in
      - ♃ in ♋ 5
      - ♀ in ♓ 4
      - ♀ in ♉ 3
      - ♀ in ♎ 2
      - ♀ in ♑ 1
      - ♀ in ♐ 0
      - ♀ in ♍ 0
      - ♀ in ♏ 0
      - ♀ in ♊ 0
      - ♀ in ♈ 0
      - ♀ in ♌ 0
      - ♀ in ♒ 0
      - ♃ in ♑ 0
      - ♃ in ♐ 0
      - ♃ in ♍ 0
      - ♃ in ♏ 0
      - ♃ in ♊ 0
      - ♃ in ♈ 0
      - ♃ in ♌ 0
      - ♃ in ♒ 0
      - ♃ in ♓ 0
      - ♃ in ♉ 0
      - ♃ in ♎ 0
      - ☽ in ♉ 3
      - ☽ in ♋ 5
      - ☽ in ♓ 4
      - ☽ in ♑ 1
      - ☽ in ♐ 0
      - ☽ in ♍ 0
      - ☽ in ♏ 0
      - ☽ in ♊ 0
      - ☽ in ♈ 0
      - ☽ in ♌ 0
      - ☽ in ♒ 0
      - ☽ in ♎ 0
    - Accidentall as in
      - ☽ ♀ ♃ in ☌ 5
      - ☽ ♀ ♃ in ☍ 4
      - ☽ ♀ ♃ in △ 3
      - ☽ ♀ ♃ in □ 2
      - ☽ ♀ ♃ in ✶ 1
      - ☽ ♀ ♃ in ☌ ☿ 5
      - ☽ ♀ ♃ in ☍ ☿ 4
      - ☽ ♀ ♃ in △ ☿ 3
      - ☽ ♀ ♃ in □ ☿ 2
      - ☽ ♀ ♃ in ✶ ☿ 1
      - ☽ ♀ ♃ in ☌ ☉ 5
      - ☽ ♀ ♃ in ☍ ☉ 4
      - ☽ ♀ ♃ in △ ☉ 3
      - ☽ ♀ ♃ in □ ☉ 2
      - ☽ ♀ ♃ in ✶ ☉ 1
      - ☽ ♀ ♃ in ☌ ♂ 5
      - ☽ ♀ ♃ in ☍ ♂ 4
      - ☽ ♀ ♃ in △ ♂ 3
      - ☽ ♀ ♃ in □ ♂ 2
      - ☽ ♀ ♃ in ✶ ♂ 1
      - ☽ ♀ ♃ in ☌ ♄ 5
      - ☽ ♀ ♃ in ☍ ♄ 4
      - ☽ ♀ ♃ in △ ♄ 3
      - ☽ ♀ ♃ in □ ♄ 2
      - ☽ ♀ ♃ in ✶ ♄ 1
      - ☽ ♀ ♃ in ☌ ☽ 5
      - ☽ ♀ ♃ in ☍ ☽ 4
      - ☽ ♀ ♃ in △ ☽ 3
      - ☽ ♀ ♃ in □ ☽ 2
      - ☽ ♀ ♃ in ✶ ☽ 1
      - ☽ ♀ ♃ in ☌ ☊ 5
      - ☽ ♀ ♃ in ☍ ☊ 4
      - ☽ ♀ ♃ in △ ☊ 3
      - ☽ ♀ ♃ in □ ☊ 2
      - ☽ ♀ ♃ in ✶ ☊ 1
      - ☽ ♀ ♃ in ☌ ☋ 5
      - ☽ ♀ ♃ in ☍ ☋ 4
      - ☽ ♀ ♃ in △ ☋ 3
      - ☽ ♀ ♃ in □ ☋ 2
      - ☽ ♀ ♃ in ✶ ☋ 1
  - Infortunes
    - Essentiall as in
      - ♄ in ♎ 5
      - ♂ in ♑ 4
      - ♂ in ♋ 3
      - ♂ in ♈ 2
      - ♂ in ♎ 1
      - ♄ in ♈ 0
      - ♄ in ♌ 0
      - ♄ in ♒ 0
      - ♄ in ♓ 0
      - ♄ in ♉ 0
      - ♄ in ♋ 0
      - ♄ in ♑ 0
      - ♂ in ♌ 0
      - ♂ in ♒ 0
      - ♂ in ♓ 0
      - ♂ in ♉ 0
      - ♂ in ♊ 0
      - ♂ in ♍ 0
      - ♂ in ♏ 0
      - ♂ in ♐ 0
      - ☽ in ♑ 3
      - ☽ in ♋ 5
      - ☽ in ♓ 4
      - ☽ in ♉ 1
      - ☽ in ♐ 0
      - ☽ in ♍ 0
      - ☽ in ♏ 0
      - ☽ in ♊ 0
      - ☽ in ♈ 0
      - ☽ in ♌ 0
      - ☽ in ♒ 0
      - ☽ in ♎ 0
    - Accidentall as in
      - ☽ ♂ ♄ in ☌ 5
      - ☽ ♂ ♄ in ☍ 4
      - ☽ ♂ ♄ in △ 3
      - ☽ ♂ ♄ in □ 2
      - ☽ ♂ ♄ in ✶ 1
      - ☽ ♂ ♄ in ☌ ☿ 5
      - ☽ ♂ ♄ in ☍ ☿ 4
      - ☽ ♂ ♄ in △ ☿ 3
      - ☽ ♂ ♄ in □ ☿ 2
      - ☽ ♂ ♄ in ✶ ☿ 1
      - ☽ ♂ ♄ in ☌ ☉ 5
      - ☽ ♂ ♄ in ☍ ☉ 4
      - ☽ ♂ ♄ in △ ☉ 3
      - ☽ ♂ ♄ in □ ☉ 2
      - ☽ ♂ ♄ in ✶ ☉ 1
      - ☽ ♂ ♄ in ☌ ♀ 5
      - ☽ ♂ ♄ in ☍ ♀ 4
      - ☽ ♂ ♄ in △ ♀ 3
      - ☽ ♂ ♄ in □ ♀ 2
      - ☽ ♂ ♄ in ✶ ♀ 1
      - ☽ ♂ ♄ in ☌ ☽ 5
      - ☽ ♂ ♄ in ☍ ☽ 4
      - ☽ ♂ ♄ in △ ☽ 3
      - ☽ ♂ ♄ in □ ☽ 2
      - ☽ ♂ ♄ in ✶ ☽ 1
      - ☽ ♂ ♄ in ☌ ☊ 5
      - ☽ ♂ ♄ in ☍ ☊ 4
      - ☽ ♂ ♄ in △ ☊ 3
      - ☽ ♂ ♄ in □ ☊ 2
      - ☽ ♂ ♄ in ✶ ☊ 1
      - ☽ ♂ ♄ in ☌ ☋ 5
      - ☽ ♂ ♄ in ☍ ☋ 4
      - ☽ ♂ ♄ in △ ☋ 3
      - ☽ ♂ ♄ in □ ☋ 2
      - ☽ ♂ ♄ in ✶ ☋ 1

Phisicke.

Debilities { *Essentiall, sheweth the weaknes of the significator in his operation, and his malice.* *Accidẽtiall, doth demonstrate the defect of a significator in performing his signification or his manner of effecting eyther good or euill.*

¶ Here followeth a Table of the Essentiall dignities of the plat vz. their day and night houses, Exaltations, Triplicities according to *Alcabitius* and *Ganinettus*, their termes, Faces, and the signes wherein the Pla: doe reioyce.

Signis	house	exalt	triplicity after Ganinet.	Termes of the Pla:	Faces of the Planets.			Ioy of the pl:
			d, n, c.		10	20	30	
♈	♂ d	☉ 19	☉ ♑ ♄	♑ 6 ♀ 12 ☿ 20 ♂ 25 ♄ 30	♂	☉	♀	
♉	♁ n	☽ 3	♀ ☽ ♂	♀ 8 ☿ 14 ♑ 22 ♄ 27 ♂ 30	☿	☽	♄	♀
♊	☿ d	♌ 3	♄ ☿ ♑	☿ 6 ♑ 12 ♀ 17 ♂ 24 ♄ 30	♑	♂	☉	
♋	d	♑ 15	♀ ♂ ☽	♂ 7 ♀ 13 ☿ 19 ♑ 26 ♄ 30	♀	☿	☽	
	☾ n							
♌	d	♌	☉ ♑ ♄	♑ 6 ♀ 11 ♄ 18 ☿ 24 ♂ 30	♄	♑	♂	
	☉ n							
♍	☿ n	☿ 15	♀ ☽ ♂	☿ 7 ♀ 17 ♑ 21 ♂ 28 ♄ 30	☉	♀	☿	♀
♎	♀ d	♄ 21	♄ ☿ ♑	♄ 6 ☿ 14 ♑ 21 ♀ 28 ♂ 30	☽	♄	♑	
♏	♂ n	♌	♀ ♂ ☽	♂ 7 ♀ 11 ☿ 19 ♑ 24 ♄ 30	♂	☉	♀	♂
♐	♑ d	♍	☉ ♑ ♄	♑ 12 ♀ 17 ☿ 21 ♄ 26 ♂ 30	☿	☽	♄	♂
♑	♄ n	♂ 28	♁ ☽ ♂	☿ 7 ♑ 14 ♀ 22 ♄ 26 ♂ 30	♑	♂	☉	
♒	♄ d	♌	♄ ☿ ♑	☿ 7 ♐ 13 ♑ 20 ♐ 25 ♄ 30	♐	☿	☽	♄
♓	♑ n	♐ 27	♐ ♂ ☽	♐ 12 ♑ 16 ♑ 19 ♂ 28 ♄ 30	♄	♑	♂	

¶ A Table of the accidentall dignities of the pla: vz. of the degrees *Masc.* or *Fem.* light, darke, smoky and voyde, deepe or pitted, deficient or lame, and wanting members, increasing and diminishing Fortune, which are so termed by reason of fixed Statres in those degrees.

	Degr. masculine & fem.	*Deg. Light, Darke, Smokie, Voyde.*	*deg. deepe.*	*deg. lame, or deficient.*	*deg. encreasing Fort.*
♈	*Masc.* 8. 15. 30. *Fem.* 9. 22.	*d* 3. *l* 8, *d* 16. *l* 20 *v* 24 *l* 29. *v* 30.	6. 11. 16 23. 29.		19
♉	*masc.* 11. 21. 30. *fem* 5. 17. 24.	*d* 3. *l* 7 *v* 12. *l* 15. *v* 20. *l* 28. *d* 30.	5. 12. 24 25.	6. 7. 8. 9. 10.	3. 15. 27
♊	*masc.* 16. 26. *fem.* 5. 22. 30.	*l* 4. *d* 7. *l* 12. *v* 16. *l* 22. *d* 27. *v* 30.	2. 12. 17. 26. 30.		11
♋	*masc.* 2. 10. 23. 30. *fem.* 8. 12. 27.	*l* 12. *d* 14. *v* 18. *sm.* 20 *l.* 28 *v.* 30.	12, 17. 23 26. 30	9 10 11 12 13. 14 15	1 23. 4 15.
♌	*masc.* 5. 15. 30. *fem.* 8. 23.	*d* 10. *smo.* 20. *v* 25. *l* 30.	6. 13. 15. 22. 23. 28	18 27 28	2 5 7. 19.
♍	*masc.* 12. 30. *fem.* 8. 20.	*d* 5. *l* 8. *v* 10. *l* 16. *sm.* 22. *v* 27. *d* 30.	8 13. 16 21. 22.		3 14. 20
♎	*masc.* 5. 20. 30. *fem.* 15. 27.	*l* 5. *d* 10. *l* 18. *d* 21. *l* 27. *v* 30.	1. 7. 20, 30.		3 15 21
♏	*masc.* 4. 17. 30. *fem.* 14. 25.	*d* 3. *l* 8. *v* 14. *l* 22. *sm.* 24. *v* 29. *d* 30.	9. 10. 22 23. 27	19. 28.	7 18 20
♐	*masc.* 2. 12. 30. *fem.* 5. 24.	*l* 9. *d* 12. *l* 19 *s* 23 *l* 30.	7. 12. 15. 24 27. 30	1. 7. 8. 18. 19.	13 20
♑	*masc.* 11. 30. *fem.* 19.	*d* 7. *l* 10. *s* 15. *l* 19 *d* 22. *v* 25. *d* 30.	7. 17. 22 24. 29	26. 27 28. 29	12 13 14 20
♒	*masc.* 5. 21. 27. *fem.* 15. 25. 30.	*sm.* 4. *l* 9. *d* 13. *l* 21. *v* 25. *l* 30.	1. 12. 17 22. 24. 29	18. 19.	7 16 17 20
♓	*masc.* 10. 23. 30. *fem.* 20. 28.	*d* 6. *l* 12. *d* 18. *l* 22. *v* 25. *l* 28. *d* 30.	4 9. 24. 27. 28.		13 20

Whither

Whether the party be ſicke or not, of whome the the queſtion is demaunded.

IN this queſtion looke to the ſignifier of the Querent, for if the Significator of the ſtate of the body be founde in a Signe not agreable to him but reſiſting his nature, or if the ſignificator ſhalbee in a cadent houſe chiefly in the 6, then he is greeued and ſicke.

Alſo when a pla: ſignificator ſhalbe Diurnall by day vnder the earth, or Nocturnall aboue the earth by night, that is to ſaye contrary to his hain, or if he be ill affected, retrog. cō buſt in his fall or detriment, or if he be weake or in the term of euill pla: he is payned and ſicke. Alſo it is chiefly to be conſidered if he haue any euill configuration of a contrary or euill pla: or at leaſtwiſe if he be aſpected of the L. of the 6 or 8, or ioyned to them, or to a fixed Starre of euill nature, or if hee be beſieged of the infortunes, then it appeareth that the party is diſeaſed and ſickly.

But it ſufficeth not that theſe thinges be conſidered in one ſignificator alone, but alſo in them all, and by the conſent of the greater and ſtronger part, Iudgment is to be giuen.

From what cauſe outward or inward the ſickneſſe doth proceede.

THE inward cauſe of ſickneſſe dependeth for the moſt part from the euill condition of the ſignificator in reſpect of his ſigne, place and proper

affection: as if he ſhould be in a ſigne not agreeable to his nature, and in place verie vnfortunate and be euill affected, or if any of theſe conditions doe happen, the cauſe is determined by reaſon of the temperature and matter ſpecified of the ſame Signifier, or from the ſigne, place and affection or configuration good or euill of the ſame Significator. But the outward cauſe proceedeth from the infortunes or cõtrary pla: which being ſignificators doe afflict by their owne malice & and euill affection? As when the ſignifiers of the bodye ſhalbe ſafe and fortunate in reſpect of their ſigne, place, and proper affection, and yet afflicted or reſiſted by the infortunes and contrary planets: the reaſon perſwadeth (though he labour not with any inward cauſe) yet ſome outward cauſes hath happened to him, whereby he is payned and diſeaſed, and this ought to be determined by reaſon of the place, proper nature & condition of the pla: ſo reſiſting: as if hee bee in the 9 houſe, or beare rule ouer the ſame (being the houſe of Iourneyes and of ſtudy) it is to be iudged that the ſicknes hath proceeded frõ the like cauſes ſignified by the ſame houſe, ſo in the 12 houſe it procedeth by cauſes of hatred ymprisonments and great griefe, yf in the firſt ſecond, or 5 houſe the cauſe was of euill dyet, exceſſe of pleaſure, ſports, and ſuch like.

Of what kinde and nature the ſickneſſe is.

THE qualitie and nature of the diſeaſe and ſicknes generally (as it hath pleaſed antient writers to ſet downe) is to bee iudged of the nature of the

ſigne of the 6 houſe, and the diſpoſitor thereof, which ſtandeth with very good reaſō, becauſe they are chiefe ſignificators of the licknes, therefore if there bee anye configuration or aſpect of theſe with the ſignificators of life, and then alſo if there bee one and the ſelfe ſame nature of the 6 houſe and diſpoſitor thereof, of the ſame nature ſimply we may ſafely iudge the diſeaſe to be, but if their nature and condition be manifold & diuers, the cauſe of the ſicknes is alſo manyfold and diuers: and then it is very requiſite that with great conſideration we examine the ſignificators of the bodye: In what ſort and of what pla: they be afflicted and corrupted: for according to the condition and nature of them the paine and ſickneſſe is determined, as if they ſhould be afflicted by the euill configuration of *Mars*, it appeareth the diſeaſe to be of his qualitie that is hott and drye, and of the ſame kinde which is ſignified by *Mars*: and ſo much the more if the ſigne wherein hee is, be of the fierie Triplicitie: but if the ſigne bee of a contrary nature it mittigateth the feruentneſſe of hys ſignification: but if the ſignif. be afflicted not only of *Mars* alſo of *Saturnus*, or ſome other pla: or fixed ſtarr, then we muſt pronounce the qualitie of the ſicknes in mixing together their natures by reaſon and diſcretion.

Where it is to bee noted that according to the nature of that pla: which doth moſt violently vrge, and vehemently afflict by him, and after his nature, the party is ſpecially payned and diſeaſed.

The kind and qualitie of the ſicknes is taken frō the

nature

nature of thoſe ſignificators which eyther of thẽſelues are very weake & impotent: or elſe corrupted of euill planets, or doe labour in both the ſayd diſcommodities together, and are both weake and infortunate, and alſo afflicted of maleuolent ſtarrs.

Furthermore the kinde of the diſeaſe is gathered from the nature of the ſigne of the Zodiack with thoſe ſignificators doe poſſeſſe: Alſo of the nature of the maleuolent pla: which doe afflict the ſignificators, and finally from the nature of the ſignes which are vnder the gouernement of the maleuolent planet ſo afflicting the ſignificators.

In what part of the body the patient is payned and diſeaſed.

THE place of the ſignificator affected dooth demonſtrat the part of the body affected, and this is generally: Therefore you may knowe if the ſignificator of the bodye bee aboue the earth, then the right part of the patient is pained, and if the ſignificator of the bodye bee vnder the earth, his left ſide of his body is diſeaſed. Alſo the ſuperior patrs are grieued and moleſted, when the ſignificator doth paſſe the ſuperior degrees of a ſigne, but the houſe is to be noted wherein the ſignificator abydeth, and alſo the ſigne which he poſſeſſeth, and theſe two are chiefly to bee obſerued according to the part of the body, which they ſignifie as is plainely and readily ſet downe in the former Tables: for if the ſignificator be in the aſcendent or in ♈, it declareth the head

to be payned and affected: if in the ſecond the necke: if in ♊ or in the third, the party is payned in the Sholders, armes and handes, and ſo of the reſt. Alſo according to the ſigne wherein the ſignificator is placed as ♄ in ♈, ruleth the breſt, ſtomacke, and ſholders, & noteth the infirmities of thoſe parts: & ſo of the reſt, as ye ſhall find in the perticuler Tables before deſcribed. To conclude the ſignificator of the body ruleth ouer that part the which (according to naturall reaſon) is likely to be afflicted.

☞ *Whether the ſickneſſe will continue or not.*

IN this caſe the nature of the cauſe requireth that the proper affection of the ſignificator of the body and his configuration with other pla: bee carefully examined: for as hee is more or leſſe affected by his owne nature or afflicted by others, ſo wee may iudge the ſickneſſe eaſily or hardly to be ſeparated from nature: Therefore if the ſame ſignificator be not ſo euill affected nor ſo grieuouſly moleſted of infortunes nor reſiſted of cõtrary planets, but rather ſhalbe founde ſwift of courſe. In an angle or ſuccedent houſe, encreaſing light and number, eleuated aboue the infortunes and well aſpected, of the fortunes or of Planets of like nature vnto him, it manifeſteth the life nature of the patient to be ſuffitently ſtrong and the ſickneſs to remaine a ſhort time. But if the ſignificator ſhalbe found otherwiſe, that is to ſay, greatly afflicted, of the infortunes or euill

aſpected of the fortunes: it noteth weaknes of nature of the party diſeaſed.

Alſo if the Lord of the aſcendent apply to a fortune and ſhall begyn to be retrograde in his firſt ſtation before he doe touch the beames of the ſame fortune eyther by aſpect or Coniunction, it prolongeth the ſickneſs. Alſo the Lord of the aſcendent in the 6 houſe, or contrarywiſe the Lord of the 6 in the aſcendent, ſignifieth the ſame. Furthermore the ſignificators of the ſickneſs in fixed ſignes declareth the ſickneſſe to continue, and contrariwiſe in moueable ſignes it will not continue.

The Lord of the aſcendent afflicted of the Lord of the 6 or 12 houſe, and he or ☽ beholding an infortune (chiefly *Saturne*) in fixed ſignes, ſlow of courſe, diminiſhing light & number or Retrograde, the party complayning will bee very long ſicke. And contrarywiſe if they be ſwift and doe ſpedily paſſe out of the ſignes wherein they bee founde, or if they bee in moueable ſigns aſſiſted or applying to a fortune, for euery degree of diſtance betweene them is ſignified a day. In common ſignes a weeke or moneth, and if they be found in fixed ſignes it commonly ſignifieth for euery degree of diſtance between the ſignificators a moneth or longer time, and ſometimes a yeare, for in diſtinguiſhing of time you muſt vſe reaſon and experience.

Alſo you muſt haue regard to the houſes, for the angles declare ſpedines as dayes and howers, the ſuccedents indifferent time, as weekes, ſometimes moneths, and the cadents ſignifie long time, as moneths and yeares. So alſo you muſt haue regarde to the Pla-

them-

themselues, for the ☽ is sayd to bee swift and signifieth short time, because she accōplisheth her course in 28 dayes: ☿ ♀ ☉ & ♂ declare indifferent or short time, & chiefly ☿, but ♄ and ♃ demonstrate long time, because they are long in fulfilling their naturall courses.

The Lord of the ascendent comming sodainely to a benevolent planet in any sort, doth signifie the sicknesse to be short.

The ☽ slow in motion, & increasing light, denounceth encrease of sicknes.

The ☾ { *Encreasing* / *Decreasing* } *with* { ♂ / ♄ } *Threatning daunger & lengthning of sicknes.*

The *Moone* in a fixed signe and vnfortunate signifieth a long and dangerous sicknes.

The ☽ departing from combustiō to the full noteth encreale of sicknes, where if she meete with good planets it is good: if with euill planets eyther the party will die, or the sicknes will be prolonged.

The dispositor of the *Moone* vnfortunate causeth lengthning of the sicknes.

The signe of the 6 house being fixed and the Lorde thereof eyther a heauie planet as ♄ & ♂ or placed in a fixed signe doth demonstrate long continuance of the sicknes. Yf the signe of the 6 house be a cōmon signe: or if the planet from whom the L. of th'ascendent is separated bee placed in a common signe, it noteth recouerie in short time. The parts chiefly the part of life, and the part of death and ☌ if they bee infortunate in fixed signes and in cadent places, it doth argue longe time of sicknes, but if they bee fortunate in moueable signes and in angles and well aspected of the fortunes, it noteth short time of sicknes.

Whether the ſicke body will recouer health or not.

THE ſame conſideration ought to bee had of this as of the former queſtion, for if the Moone and th'other ſignificators bee not very vnfortunate or oppreſſed wyth the beames of infortunes, but if their condition be better in affection and good configuration, that is to ſay, more good then euill, more ſtronge then weake, more fortunate then vnfortunate, thē the partie by Gods help, will ſoone be reſtored to his former health, and the rather if the ſignificators doe ſeparate from the maleuolent Pla: and apply vnto good, or ſhalbe beſieged and beſet of the beneuolent ſtarrs, or with plannets of his owne nature and qualitie. Yet notwithſtanding this is to be noted that if the ſignificator doe apply (as is ſayd) to a fortune or any of the beneuolent pla; ſhall apply vnto the ſame ſignificator, if then in the meane time it ſhall happen before their beames bee perfectly ioyned and meete together, ſome euill aſpect of another Planet ſhall come betweene and be ioyned to the ſame ſignificator: then it is euident that the Querent will fall into ſome other ſickneſſe before hee recouer health, or ſhall more grieuouſly complaine of the ſame which he felt before.

The ſame affirmeth the ſigne of the 6 houſe beeing a common ſigne, and eſpecially a ſigne double bodyed, alſo the ſigne wherein the Lorde of the 6 houſe is founde ſignifieth the ſame, if it be a bycorporeall or a common ſigne.

Further-

Furthermore, if the greater part of the ſignificators ſhalbe free from infortune and from euery euill affection, and notwithſtanding others be infortunate and euill affected, yet there is hope of health. But the ſignificators be ſo aſpected that there bee euill applycation and diſagreement among themſelues, and then the ſame ſignificators ſhalbee in cadent places: it is to bee feared of the death of the Querent.

Likewiſe it is to bee obſerued that if it happen the ſignification both of lyfe and alſo of death to be diuers and manifold then the Iudgement ought to be preferred by reaſon of the moſt ſignificators & the ſtronger.

Yf the Lord of the aſcendent ſhall enter into the 6 houſe, the ſicke partye ſhalbee deliuered of the ſame ſicknes, likewiſe if the Lorde of the 6 ſhalbe entring into th'aſcendent he will eſcape.

The Lord of the 6 in a moueable ſigne, and alſo the ſigne of the ſixt houſe beeing moueable denoteth ſhortnes of the ſicknes.

Yf *Saturnus* or *Iupiter* be Lord of the aſcendent and ſhalbe departing from combuſtion of the *Sunne*, the ſicke party will recouer health, but if they be in combuſtion of the *Sunne* and Occidentall from him it ſignifieth death.

Yf *Mars* be Lord of the aſcendent and bee in combuſtion within 10 degr. of the *Sunne* and Orientall hee will eſcape, but if he be Occidentall more then 18 deg. from the Sunne hee may eſcape: yt within 18 degr. he will die, and how much the neerer hee is in ☌ to the *Sunne* ſo much the more it is to be doubted.

ture and in the 8. house signifieth death.

Yf a waightier planet gather the light of the Lorde of th'ascendent and 8 house by a □ or ☍ aspect, if hee be euill of himselfe or doe translate the light so gathered to an euill planet it denoteth death.

Yf the Lord of th'ascendent and Lord of the 8 doe behold themselues though with good aspect it sheweth death.

Yf the Lord of th'ascendent be in the 4, or apply to a pla: in the 4 or aspected of him with □ or ☍ it sheweth death.

Yf the Lord of th'ascendent be vnder th'earth and ☽ ioyned to a pla: in the sixt, nynth, or twelfth house it signifieth death.

Mars being nere to the degree ascending (within 4 or 5 degr.) it is a token of death, specially if moe euill pla: be in the ascendent with him or doe behold him: and for the most part if ♂ bee in th'ascendent in anye question of the sicke partie they will raue and bee mad in their sicknes a little before death.

Yf th'ascendent be aspected by a □ of a pla: in the 4 house it noteth death.

The infortunes nere the ascendent within twoo or three degr. is a very dangerous signe, and the distance of degr. doth manifest the time as if it bee a moueable signe it denoteth dayes and howers: if a fixed signe, moneths or weekes.

Yf the Lord of the ascendent doe behold the Lord of the 6, 8 or 12 house vnfortunately: at the hower of the perfect aspect the party will dye.

Yf the Lord of th'ascendent doe giue force to the

Lord

Lord of the 8 houſe being a fortune, & receauing him he ſhall waxe ſicke vnto death, but will eſcape becauſe of the Reception, but if the lord of the 8 be an infortune he will die, although he receaue the lorde of the aſcendent.

Yf the Lord of th'aſcendent be combuſt, fwift in an angle at the houre of combuſtion is the time of death.

The Almuten of th'aſcendent in his fall or detrimēt, vnfortunate, combuſt or retrog. doth threaten death.

The almuten of th'aſcendent or ☽ or ☉ if all or the ſtronger of them, that is to ſay, the temporall light doe aſpect the Lord of the houſe of death, hee will hardly eſcape.

The Lord of th'aſcendent or ☽ impedit, is a token of death or long ſicknes.

Significations from the ☽.

The ☽ in the 4 with ☌ without aſpect of all beneuolent pla: or the fortunes in cadent places: noteth death.

The ☽ ioyned to the lord of the 8 without reception: or if there be Tranſlation of light between them: or if there be Collection of their light, if hee which ſo gathereth there light be a maleuolent pla: or doth trāſlate or yeild the light ſo gathered to an euill pla: it is a token of death.

☽ Oriental within 12 degr: of the ☉ the neerer the worſer.

☽ in the burnt way corrupted of ♄ or combuſt of the *Sunne*: threatneth death, chiefly within the 3, firſt degr. of ♑ afflicted of ♄.

☽ impedit ☌ to the lord of the 8 and placed in the

eyght, 12 or 4, and neere the ♂ doth denote depriuation of life.

☽ *Encreasing with* ♄ } *Signifieth death or long*
Decreasing with ♂ } *Infirmitie.*

A maleuolent pla: corrupting the ☽ or ☉ without aspect of a Fortune, noteth death.

☽ and her dispositor in cadent places sheweth an euill end, if th'infortunes be stronge in Angles in aspect of ☽ and ofher dispositor, is a firme token of death: but if the fortunes bee stronge in those places and in good aspect, it promiseth health.

☽ in th'ascendent with any of the euill planets, the sicke partie will dye sodainely.

Signification from the Lord of 8 house.

The Lord of the eyghth house vnfortunate in the 4 sheweth death.

The Lord of the eyghth in th'ascendent or 4 chiefly Retrog. or combust or ioyned to maleuolent pla.

The Lord of the eyghth in th'ascendent and anye of the significrs of the bodye infortunated by him, denoteth death sodainely.

The Lorde of the eyghth or ☽ departing from one infortune & applying to another doth threaten a more grieuous sickneſſe then that which then hee suffereth.

A maleuolent pla: in the eyghth or Lord of the ♑ being euill by nature is a bad token, but if he receaue the the Lord of th'ascēdent or ☽ (not too much afflicted) he will escape after greatest feare of death, chiefly ye the Reception be strong.

The

The diurnall pla: significators aboue the earth, and Nocturnall vnder the earth, also the Lord of the first Triplicitie, of th'ascendent and Lorde of the hower, if many of these be infortunate in the 6, 12, or 8 or their Lords, they are euill tokens.

From the L. of the 6 house.

The lorde of the 6 infortunate beholding th'ascendent or lorde thereof with □ or ☍, also if the lord of the 6 be in the ascendent or 8 ioyned to euill planets, it threatneth death or long sickneſſe.

Significations frõ the L. of the figure.

The Almuten of the figure applying to a pla: euill placed or afflicted by a pla: which transiateth his light vnto the L. of the 8, or contrariwise denoteth death.

The Almuten of the figure in the 4, 8 or first house, separating from fortunes, and applying to infortunes, signifieth Death.

From the part of fortune.

♃ infortunated or his dispositor combust is an euill token.

♃ neere to ☽ withln 4 degr. vnder the earth or in the 8, or in euill aspect of the infortunes, sheweth an euill end of that sicknes.

Significations frõ the L. of th'ascend.

Yf an euill pla: be founde in the ascend. or the lord therof be euil by nature, the sicke partie wilbe of a bad gouernement and will doe hurt to himselfe.

Yf the lord of the ascendent or 6 be retrog. combust, or in the 8 house in ☌ □ or ☍ to ♄ or ♂ it is a great presumption of death.

Yf the Lord of the ascendent be founde in the 6 or 12, the party sicke will suffer much sorrowe & griefe, except the fortunes doe receaue him.

When eyther the lord of th'aſcendent the ☽ or ♄ ſhalbe in degr. *Azemene*, darke, pittie or light, it declareth that the infirmitie hath taken root chiefly in ♈ ♉ ♍ ♑ ♓ in theſe ſignes it ſignifieth the Leaprie, ſcabb, puſtles, apoſthumes, and ſuch like.

The Lord of th'aſcendēt in the ♌ or ♒, noteth much vexation in the ſame ſicknes.

The Lord of th'aſcēdent or 6 retrog. or combuſt or in the 8 in ☌ □ or ☍ of ♂ or ♄ foretelleth euill: and with other teſtimonies, death.

The ſickneſſe is determined oft-times as the ☽ paſſeth from one planet to another, & it ſhe giue force to the lord of the 6 houſe, the ſicknes is ſatisfied and prolonged.

☽ in ♈ ♊ ♎ ♍ ♑ ♒ ioyned to ♄ when theſe ſignes do aſcent or poſſeſſe the 6 or 8 houſe, it cauſeth euill to the ſicke partie.

The lord of the 6 retrog. combuſt or in the 8 in ☌ □ or ☍ to ♂ or ♄ ſignifieth euill or death.

The Lord of the 6 ympedit of the Lorde of the aſcendent.

By □ or ☍ in
- *Angles the ſicknes doth alwaies payne him and is incureable.*
- *Succedt. it endureth long but doth not alwaies payne him and is reuerſed according to the qualitie of the ſigne.*
- *Cadent, it neyther endureth nor alwayes payneth him, but will ſoone depart from him.*

The Lorde of the 6 euill by nature or ympedit, or euill

euill pla: in the 6, is an euill signe.

In the 6 { *A beneuolent pla: he will soone bee cured.* / *A maleuolent he will passe from one sicknes into another.*

The lorde of the 6 in the sixt, eyght, or twelfth, is an euill token.

Part of fortune. / *Part of lyfe.* / *Part of Death.* } *in* { *The burnt way euill affected aspect of maleuolent pla:* / *Cadent places.* / *Termes of euill pla:*

♄ or part of the mortifying pla: vehemently infortunate signifieth euill or Death.

Translation of light between the *L.* of the ♌, & *L.* of th'ascēd or if both luminaries be vnder the'arth there great isfeare of the sick party, yf ♄ be within 4 deg. of ♌ or vnder the earth, in the ♌, or apply to euil pla: or ☽ in ♂ □ or ☍ to ♄ or ♂ the distāce of deg. between the ♄ and ♌ or between the ☽ and ♄ or between that which is neerest, and it declareth the time of death, but if ☽ be lorde of the sixt or eyght, her effects shalbe in howers.

Signes of Health.

THE lorde of th'ascendent in an angle beneuolent without yll aspect not vnder the beames of the *Sunne* nor retrog. and in a fortunate place is a token of recouerie. *Signification from the L. of th'ascend.*

The Lord of the aſcendent fortunate & ☽ next applying to him chiefly by ☌ if ſhe be not euill affected ſignieth good.

The Lorde of the aſcendent ſwift entring another houſe or ſigne (except the 8 houſe or 12, the infirmitie will ſoone depart.

Yf the lord of the aſcendent receaue the Lorde of the 8 houſe direct and fortunate, it bringeth health, although there were feare of death.

Yf the Lord of th'aſcendent be in the 4 fortunate, the ſicke party will recouer, and if there be foūd both euil and good pla: iudge by the ſtronger.

Yf the ſignifier of ſicknes be in the 10, encreaſing in light and number, the ſicknes will be ſhortned.

♄ *Orientall* ☌ *Occidentall* } *doth leſſe annoy the ſicke party.*

♃ *in the Sept.* ♀ *in the Mer.* } *Part doth encreaſe the good Signes.*

Signes of health fro ☽.

☽ beholding ♀ ſhe the ☉ and he ♃ chiefly being placed in th'aſcendent or 9 houſe, and ſo much the rather if he be Almuten of the fygure, it preſageth lyfe and health.

Yf ☽ apply to ♀ or ☿ & th'one of theſe to ☉ or ♂ (though with □ or ☍) and the ſame againe apply to ♃ being ſtrong as well in place as in dignities, Eſſentiall and Accidentall, then ♃ collecteth the light of all the reſt, as it were the ſuperior pla: and cauſeth all thinges to come to good effect.

☽ in an angle or ſuccedent well affected & increaſing, and in the beginning of the ſickneſſe be remoued and ſeparate from ♂, it ſignifieth health.

The partes chiefly of Lyfe of death, & ♄ well placed, ſtrong and well aſpected of good pla: promiſeth recouery of health.

☞ *Of the mutabilitie and changing of the ſtate of the body diſeaſed, when and in what ſort it happeneth, & whether it tendeth to a good or euill end.*

SEeing it appeareth that according to the diſpoſition & habitude of the ſignificators, the ſtate of the body, and cauſe of the ſicknes is decerned, it is alſo manifeſt that there is oftimes mutabilitie of the ſame ſickneſſes, and that after the motion of the ſame ſignificators, and it falleth out in the diſpoſition of the body, as in the ſtate and dyfference of the time: as when the ☉ by his proper motion ſhall come vnto the certaine quarters of the Circle, he cauſeth a manifeſt mutation of the bodye. So alſo according to the like motiō of the proper ſignificators, it muſt needes be, that the condition of the body doe ſuffer manifeſt, change and mutabilitie: But amonge the ſignificators of the bodye a great conſideration is to be had of the ſtate of the *Moone*: For inſomuch as ſhe cōmeth nereſt vnto vs, & is carried about with the ſwifteſt

ſwifteſt motion, gathering the light and vertue of all the Cæleſtiall Orbs, and alone proiecteth the ſame vnto vs, and therein ſhe is ſayd to excell the reſt. Therefore the motion of ☽ is much to bee obſerued, that is to ſay, when her body doth exactly touch the quadrat or oppoſit places, reſpecting the degree & ſigne which ſhe poſſeſſed at the time of the lying downe of the ſick party, or in the beginning of his ſicknes. For in thoſe places, which are of contrarye quality and of another nature and diſpoſition, it doth ſignifie mutabilitie, and the ſtate of the body to be changed. The true and certaine times of theſe changings, neyther Phiſitions nor Aſtronomers can exactly demonſtrate, for they are diuers and vncertayne, becauſe the motion of the ☽ is diuers and vncertaine, euen in the ſelfe-ſame dayes & times. For the *Moone* as ſhe poſſeſſeth diuers ſundrye places, in her orbe and eccenter and farre different in motion, ſo likewiſe ſhe effecteth her opperatiõs in diuers & ſundry ſpaces, ſo the critticall day, which ſome doe affirme to be the 7 day by this reaſon may fall out ſometime the 6 day, ſometime in the end of the 7 daye by the computation of Aſtrologie and naturall reaſon. And ſo it may be (not vnaduiſedly) conſidered of the other Iudiciall dayes which ſome call the 4 day, and alſo of the dayes accidentall, and ſuch as come between or within the critticall dayes, called of ſome prouoking dayes, accompting it euery 3 day. From whence ſome in the vſe of Aſtronomicall rules haue not vnfitly appointed the Cæleſtiall figure to be framed, of 16 parts of ſpaces at the time of the lying downe of the ſicke party, or at the inſtant time of the beginning of the

ſick-

ſickneſ: And the effectes and forces of the Critticall dayes to bee determined by the motion of the ☽ according to her place in the ſame figure, that is to ſaye, if ſhe bee founde in full angles is ſignified the Iudiciall dayes. Yf in angles, halfe full, is ſignified the days intermingled or prouocatory: yf in angles halfe full, the dayes determined, ſo that the critticall dayes falleth not out alwayes in euery 7 day, nor the Iudiciall daies in euery 4 day, nor the intermingled or prouocatorye dayes in euery third day: but then when the Moone by her proper motion, doth exactly touch the angles in the ſayde figure. But I for myne owne part do rather Iudge as partly I haue gathered from probable authors, and partly by experience I haue approued the mutabilitie and difference of times, to bee more eaſily gathered, and better conſidered after this ſort: let the figure be formed of his equall ſpaces. The place of the Moone at the time of the lying downe of the ſicke partie, let it bee the Aſcendent and the Oppoſite Angle let it houlde the Oppoſite ſigne and degree, and the angles of the 10, and 4 ſhall poſſeſſe the □ places and Signes, and the other houſes, that is to ſay, the ſuccedents and Cadents let them be diſtant from the angles 45 degr. In this manner the figure being framed euery planet muſt bee placed in his proper ſeate of the figure as he is found in the th Ephem.: being rightly calculated to your meridian. And ſo the true motiō of ☽ is to be obſerued, that is to ſay, whē her body doth exactly touch the □ or ☍ places to th'aſcēdent, & that time ſhalbe the right crittical day, which Phiſitiōs do aſcribe to the 7 & 14 day and ſuch like: and when ſhe paſſeth by

th'other houſes and ſuch as are between the angles it effecteth the time Iudiciall and Iudicatorie, alſo the dayes intermingled or prouocatorie.

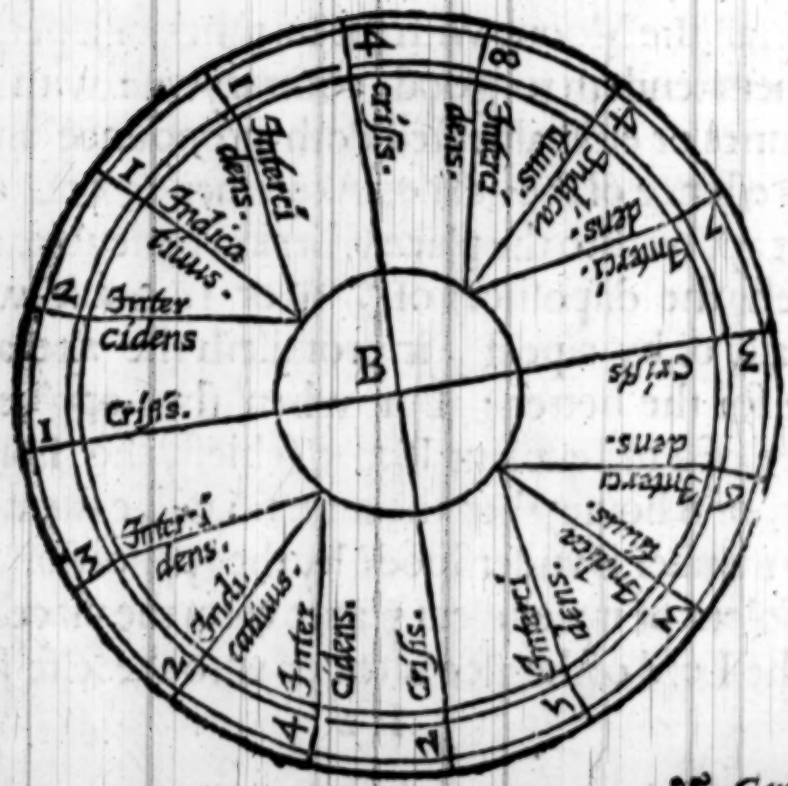
Therefore it is behouefull diligently to conſider whē the Moone or anye of th'other ſignificators doe meete any Planet or fixed ſtarre by coniunctiō or aſpect: and alſo when by progreſſion they come vnto the places or aſpects of the Planets in the figure of the time of the firſt complayning, or firſt lying downe of the ſicke partie, or in the firſt queſtion demaunded of his ſickneſſe. And likewiſe when the other Planets doe come vnto the places of the ſignif. in the ſame figure, as for example: When the ☽ or Lord of th'aſcendent doth meete with ♂ or ♄, or ſome other planet, maleuolent or beneuolent, being cōtrary to his nature: after the time of the lying downe or firſt complayning of the ſicke partie: and when the ☽ or Lord of the aſcēdent do come to the place wherein ♂ or ♄ or ſome other pla: was placed in the ſame figure: Alſo when ♄ or ♂ or ſome other pla: ſhall apply to the place of the Moone or lord of th'aſcendent in the ſame figure: ye ſhall perceaue manifeſt alteration and change in the partie: yea and for theſe cauſes it may well ſeeme to happen and that not withoutreaſon, that the Criſes doe alter their times and are not alwayes the ſame: but doe differ in themſelues according to the former cauſes.

Theſe mutations whether they tende to better or worſe, is decerned from the proper affection of the ſignificator whereby hee is afflicted and troubled, and from the ſigne with the ſame poſſeſſeth, and from hys con-

configuration with other pla: fortunate or infortunate: As if in the time of the Crisis, ☽ be founde in a signe agreable to her qualitie and condition, in respect of the nature of the matter, sicknes, and action, it strengthneth and helpeth nature, & expelleth the sickneſſe. So we affirme th'alteration to bee, euen as the significator is well or euill affected, also the signification to be more or leſſe, and the force of efficacy of the sicknes to bee stronger or weaker in striuing with nature.

Furthermore the configuration of the significator with other pla: and with fixed starres in this doe very much auayle, for ☽ as shee beareth rule ouer the sickneſſe or nature in any man by her configuration wyth the pla: and fixed starres: so shee signifieth the alteration to be, or rather so causeth it to come to paſſe. In generall, the Moone with the fortunes, or aſpected wel of them tendeth to good: contrarywiſe with the infortunes or euill aſpected doth pronounce and cauſe euill eſſence of the sicknes: Also when ☾ or L. of th'aſdent applyeth to the place wherin a beneuolent planet chiefly the diſpoſitors of ☽ ☉ or 10 houſe was corporally or by aſpect, it promiſeth the alteration to bee for the better: But when they applye to the place of a maleuolent Planet (chiefly the Lord of the 8, 12, or 6 houſe) then the mutatiō wilbe the worſe: In like manner is vnderſtoode by the application of a beneuolent or maleuolent planet vnto the place of ☽ or of the Lord of the aſcendent or vnto the ſelfe ſame de-

gree aſcending, yet this doth not alwaies hold except when there happeneth ſome configuration of theſe with the ſignificators in the time of the ſayd beginning or firſt lying downe of the party grieued: and then for the moſt part, it falleth out for certainely to be true, as by experience hath been often proued how theſe mutations doe come to effect, and of what qualitie they be, is knowne by the ſigne which ☾ poſſeſſeth and by her proper affection and configuration with other ſtars according to her opperation in the matter and cauſe of the ſickenes, attractiue or expulſiue.



Certain

Certaine Elections for Phiſicke and Phlebotomy, by the motions of the Moone.

THE Moone and aſcendent in ♈ ♌ ♐ dooth comfort the vertue attractiue, becauſe they are fierie ſignes, hot and dry, chollericke: the earthy ſignes ♉ ♍ ♑ reſtoreth the vertue retentiue, the ayrie ſignes ♊ ♎ ♒ helpeth the vertue Digeſtiue: Yf they be watrie ſigns as ♋ ♏ ♓ they comfort the vertue expulſiue.

☽ in ☌ ✶ △ to ♀ and in the ſigne of ♋ is good to purge choller by electuaries: with ♃ or in aſpect of him and in ♓ is a conuenient time to purge Melãcholy by pilles. Yf ſhe be in ☌ ✶ or △ to the *Sunne*, and in ♏ is good to purge fleagme by drinks, and ſo the ſigns doe varie in their opperations: for the Moone and aſcẽdent in ♋ is good to purge by Electuaries: in ♏ good to purge by drinkes: in ♓ is conuenient to purge by pilles.

Yf the Moone be aſpected of two Plannets, or moe together, it is neceſſary to vſe Compounded purges, of the qualitie of the ſad aſpectes: as if the ☾ haue a ✶ or △ to ♀ and the *Sunne* at one inſtant, you muſt purge Fleagme & choller together, for ☉ doth purge fleagm and ♀ choller, and ſo of the other mixtures. And this is eſpecially to be auoyded: that yee take no Phiſicke nor any medicines whatſoeuer the *Moone* or aſcendẽt being afflicted of ♄ or ♇ that is to ſaye in ☌ □ or ☍ of them, for it is verye pernitious little profiteth, and much grieueth the Patient.

Alſo for launching, cutting, and letting of blood, it

is conuenient to haue regarde to the place of ☽, for in any wise touch not the part of the body signified by the signe wherein ☽ is founde during the time shee continueth therein: Frthermore the aspects of ☽ with the pla; is to be considered, for if she be with ♃ or ♀, or in any aspect vnto them, it is good to let blood. Likewise ye must respect th'ascendēt, as much as the Moon, for ♈ and ♐ ascendent or ☽ in them are conueniēt for Flegmaticke persons to bleed, ♋ and ♓ ascending or ☽ in them: is good for chollericke bodies: and for melācholy complexions, the first part of ♎ is most conueniēt: but the second patt of ♎, & first part of ♏ and especially the whole signe of ♌, are very euill for Phlebotomy & with great care ought to be auoyded in letting of blod. Th'other signes for the most part is suffitient good for sanguine persons to bleede in: that is to say, when the Moone is in them, and when they be asēding. Likewise ye must haue recourse to the age ōf the Moon, who frō the change to the first quarter is good for young persōs, and such as abound in blood: from the first quarter to the full, good for men of middle age, or yong persōs, & such as be chollerick: frō the full to the last quarter, good for middle age, and such as abound in fleagm: frō the last quarter to the change, good for elderly men: & such as abound in melancholy.

And the instant time of the new Moone or full, for the space of 12 howers before & after, it is euill to take medicines or to touch any veyne or part of the body, and likewise so long time when shee is in ♌ or ♑, it is very dangerous to bleede, and let not the ☽ nor ascendent be corrupted of ♄ or ♂ specially by ☌ □ or ☍ of thē:

but

but contrarywise with ♄ and ♀ or in friendly aspects of them, and in moderate or indifferent signs it is a laudable time for Phlebotomy and letting of blood.

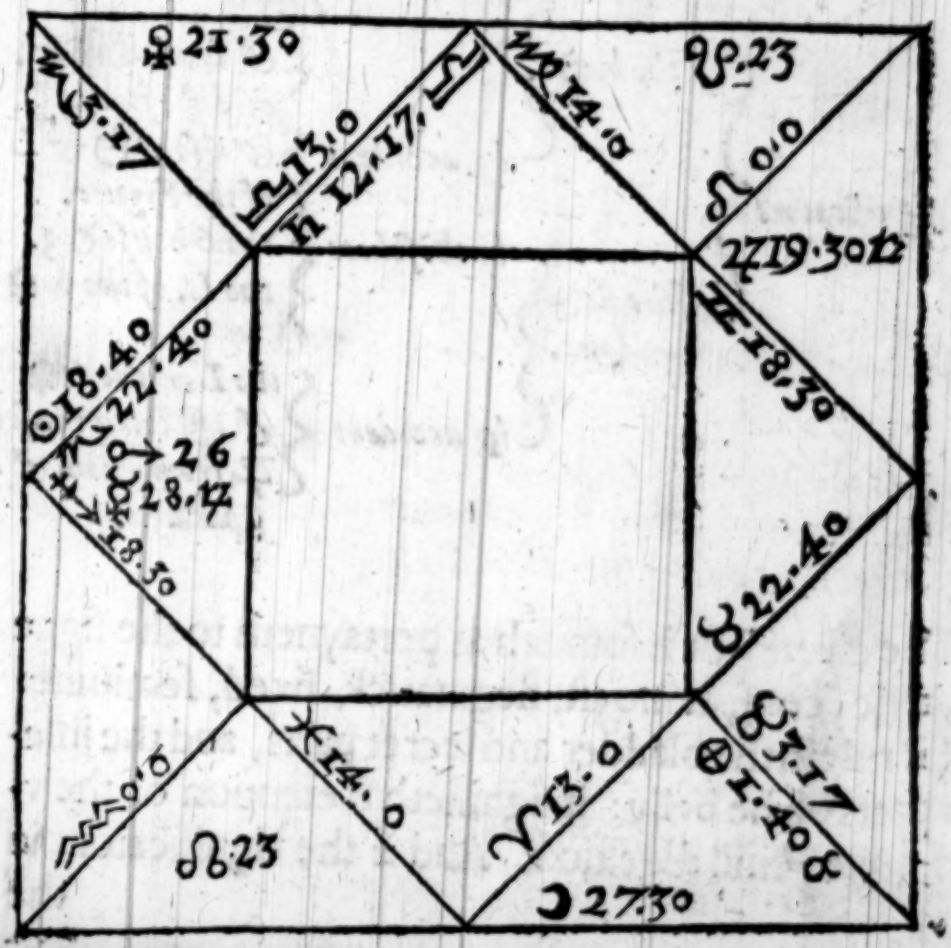
☞ *A briefe example of the former Treatise.*

A certaine friend fell sicke and dyed in the manner as hereafter shalbe shewed.

The question was demaunded for him this present yeare of our Redemption 1508. November.

day.	*ho.*	*min.*	
1	*8.*	*0*	*Before noone.*

At which time he first felt his sicknes. In the day and hower of ♀, *whereof the significators are as followeth.*



A

A Table of the aſpects of the former Fygure.

		♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓
1.40			☍		✱	□	△		☌		△	□	✱
12.17		☌		△	□	✱		♄		✱	□	△	
18.30			☌		△	□	✱		☉		✱	□	△
19.27		□	✱		♃		✱	□	△		☌		△
21.30	retr.	☌		△	□	✱		♀		✱	□	△	
26. 0			☌		△	□	✱		♂		✱	□	△
22.30		☽		✱	□	△		☌		△	□	✱	
28	retr.		☌		△	□	✱		☿		✱	□	△

The significators
- of the body
  - by thẽſelues
    - Aſcend. ♏ 23.
    - ☽
    - ☉
  - by accident
    - ♂ L. of th' aſcẽd.
    - & diſpoſitor of ☽.
    - & alſo of ☉ & L of the Fygure.
- of the ſickneſs.
  - by thẽſelues
    - the 6 houſe ♉ 3.
    - the L. of the 6 ♃
  - by accident
    - the L. of the 6 ♀
    - ♂ afflicting thaſcẽd.
    - ♃ from whom ♂ is ſeparated.

The aſcendent inſomuch as pertayneth to the ſigne is watrie, cold, & moyſt, flegmatick, fixed, feminine: &c, it ruleth the bladder and ſecret parts, and the inferior parts of the belly: it ſignifieth Retention of the vrine, fluxes, euill digeſtion. And if the ſignificators in

the

the former example be diligently considered, yee shall plainely finde that for the most part they all agree in signification of death, & especially ☿ being Lord of the ♐ in th'ascendent and ♂ L. of th'ascendent being euill of his proper nature, combust of the *Sunne*, & in ☌ to the Lord of 8 house: also in a signe contrary to his owne propertie & nature.

Likewise the ☽ in a signe resisting her own qualitie for she is cold & moyst, and ♈ is hot and dry, signifying choller: Also being ☍ to the Lord of the 6, and applying to the ☍ of ☉ separating from a beneuolent Planet, and peregrine.

Finally th'infortunes eleuated aboue the beneuolent and the fortunes in Cadent and succedent places and other the like significations do threaten manifest & impatient death. As th'experience therof did approue, for within two dayes after the time of the former Figure, the partie did Raue and torment himselfe very grieuously, and in such furious rage ended this life.

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A declaration of the former Table.

THIS Table of the Planetary howers is most compendious and perfect, and therefore it may seeme somwhat difficult to vnderstand at the first view thereof, but being perfitly knowne (as with smal labour it may be attayned) it will appeare most readye and pleasant. First therefore ye must vnderstand the foure quarters of the yere are compiled into one, the dayes encreasing or decreasing in th esame manner in euery quarter.

The body of the Table conteyneth the howers and on the sides thereof in the first collume, are the moneths and dayes from 3 to 3, throughout the yeare, & consequently the signe and degr. wheren the ☉ is the same day, and in a right line is decerned the rising of the Sunne, the other howers of the day ending at Sun-set, and in the same maner returneth back againe in the night howers. And in the head of the Table agaynst the tytle of the day of your weeke in a right angle ouer your hower sought for, ye shall finde the pla: which ruleth the same, one example will declare the same more manifestly.

The 3. of Nouember being Friday, I desire to know what time the Sunne riseth and also what pla: raygneth at 10 a Clocke 40 Min. before Noone, the moneth and day, I finde on the right side, and therefore the ☉ ryseth on that side, & setteth on the left, and against the same day I see the 21 degr. ofm for the place of ☉ and proceeding in a right line, it appeareth that the Sun riseth at 7 ho. 37 mi. and consequently 8 ho. 22 mi. which is the first hower of the daye attributed to ♀ ruler of the Friday: the 2 houre endeth at 9 ho. 6 mi. ascribed to ☿: the 3 at 9 ho. 49 mi. attributed to ☽: the 4 hower is of ♄, & ruleth vntill the 10 ho. 33 mi. from thence

the 5 hower is of ♃ finishing at 11 ho. 16 mi. and so of the rest. So that at 10 ho. 40 mi. before noone ♃ raygneth as ye may perceaue in the head of the Table in a right angle ouer your hower, and in a right line against Fryday. Likewise for 10 a Clocke 40 mi. at night, yf ye follow the right line against the 3 day of Nouemb. on the right side, ye may see the Sun setteth at the 4 ho. 23 mi. returning backe to 5 ho. 39 mi. which is the first hower of the night assigned to ♂ & so consequently vntill the 5 hower which is ☽, beginning at 9 ho. 27 mi. and finisheth at 10 ho. 44. mi. and so of th other howers vntill the Sun ryseth agayne, where it is to be noted that the minutes serue as well to the howers of the daye as of the night.

Yf ye desire to know the houre more exactly with your day appointed, ye must enter into th'Ephem. *and the true place of ☉ being there founde, yee must seeke in the Table proceeding as before, for this true place of ☉ doe not always fall out in the same day of the moneth in euery yeare, and that by reason of the leape yere, but sometimes differeth a degree or more; when ye finde not the exact day or degr. of ☉ appointed, in your former Table, ye must take the neerest vnto it, or making proportion between the day going before, and the daye following your time appoynted.*

FINIS.